Syn 8. 54. 59

Dauids
Harpe ful of mooſt delectable armony, newely ſtrynged and ſet in tune by Theodore Baſille.

Pſal. 97.

¶ Prayſe the Lorde vpon the harpe, and ſyng to the harpe wyth a Pſalme of thankes geuynge. Wyth Trompettes alſo ỹ Shawmes, oh ſhewe your ſelues ioyeful before the Lord the Kynge.

BIBL. CANT. ACAD.

¶ The pꝛincipall contentes of this boke.

i. Of faythe. Of the confeſſion o
faythe, & of good workes.
ij Of the croſſe, perſecucion & troub
for the truethes ſake.
iij Of the vanite, falſehode & vnrigh-
iiij teouſnes of man.
Of the benefites and great gyftes
v of God.
Of bearynge the Croſſe, & callynge
vj on the name of the LORDE.
Of vowes to be payde, & what they
vij Of yͤ death of ſayntes, & howe are
viij precious it is in the ſyghte of God.
Of the Chyrch of Chriſt, and yͤ Sy
ix nagoge of Antechriſt.
Of the free delyueraunce from the
x bondes of Satan thorowe Chriſt.
Of the Sacrifice of prayſe.

Read and thou ſhalte reioyſe
For hearyng this heuenly voyce.

87,95

To the rygh [illegible] ue honorable Syr George B[illegible]oke, Lord Cobham, Theodore [illegible] Baſille wyſheth long lyfe, cōtinual helth & proſperous felicite.

ALthoughe in the whole pſalmody of Dauid, there canne not be founde one Pſalme, whiche is not able to replenyſh the ſpirituall & true Chriſten man wyth ſuche & ſo great ioye, as is ineffable & can by no m[illegible]eanes be expreſſed, yet in my iudgement and opiniō this Pſalme, which I haue nowe from all the other ſelected to declare, beynge in nomber the hundred & fyftene after the cōmon Laten tranſlaciō, farre excelleth [illegible]e and chalengethe the preeminence [illegible] as I may ſo ſpeake For verely ſo oft a[illegible]s I redeit me thik I am in a ioyfulan[illegible]d

The excellency of the Pſalme, whych here after ſhalbe expounded.

delectable Paradyſe, wher al kynd of pleaſures do abound, ⁊ ſo ofte as I taſte of it, it ſemeth vnto me lyke a goldē floude, which floweth forth wyth mooſt goodly and pleaſaunte ſtremes, to conclude, this Pſalme, ſo ofte as I heare the wordes afte, beteth ⁊ replenyſſheth myne eares w ſuche ſwete and delectable armony, as none maye iuſtely be compared vnto it, ſo that neyther Mercurius, Apollo, nor his ſonne Orpheus, nor yet any other, whome the auncient Poetes do ſo greatly cōmend ⁊ exalte wyth incomparable encomies ⁊ prayſes in theyr mooſt eloquente lucubracions and ornate monumētes, are able to compare wyth thys our Mynſtrell Dauid, beynge not only an excellent Muſicion, but alſo a puyſſaunt kynge and a diuine Prophet. Although they ſhame not to wryte that wyth theyr muſicall inſtrumentes they ware able (theyr

Dauid excelleth all muſicions.

melody beyng of ſo great efficacye, vertue, ſtrength, myghte & power to make the greate Okes to ſhake theyr toppes, to cauſe whole flockes of ſhepe, goates, oxen, &c. to folowe them daunſyng pleaſauntly, to moue mountaynes, to make the ſwyfte ſtreames of the runnynge floudes to ſtonde ſtyl, yea & to fetch out the ſoules euen out of hell. For all theſe thynges dothe this our mynſtrell David alſo much more truely than they fayne of theyr old Muſicions. What other thyng, I pray you, dreamed they by the ſhakynge of the greate and harde Okes toppes, but only to ſhewe, ȳ the worde of God is of ſo great ſtrength, that the Princes and rulers, yea euen ȳ myghtye Tyrauntes of the worlde can none otherwyſe then ſhake, tremble, bowe & do reuerence vnto it, & graunte that it is the almyghtye worde of trueth, lyfe, health & ſaluacion.

The fantaſies of ȳ old Poetes concernīg theyr muſiciōs.

What the ſhakyng of the Okes toppes ſignifye.

ciō, wherto they muſt nedes obey & ſubm ytt thē ſelues, ſeyng ŷ agenſt it they can neuer preuayle neyther by act, coūcell, wyſdōe aſſēbly, ſynode, con gregacion, or ony other humayne p olecy, as Salomon teſtifiethe, ther is no wyſdō there is no forcaſt there is no coūſayle ŷ cā preuayle agenſt ŷ LORD, or els ŷ what ſo euer they go in hand with all, ſhall come to noughte & ſhall not proſper, yea that they them ſelues alſo ſhall be deſtroyed, as Chriſt ſaythe: Who ſo falleth on this ſtone, ſhall be brokē on peces, a loke vpon whome it falleth, it ſhal grynd hym to poulder.

Pro.xxi.
Eſa.viii.
Matth.xxi

Agayne, what ment they by the followynge and daunſynge of the ſhepe, gotes, o res. &c. but only to declare, that at ŷ preachynge of Goddes word all people reioſe & are mery, as we maye ſe in the moſt bleſſed virgin Mary, which replete wt ŷ great ioy of th worde, ſonge on this

What the daunſynge of the beaſtes ſignifye

this mãner: My ſoule magnifyeth Luke.i.
the LORDE, & my ſpirite hath reioyſed in God my ſauioure. S. Elizabethe alſo wyfe to the mooſt vertuous preſte Zacharias & mother to the holye man S. Johñ Baptiſte, ſayd vnto Mary her Coſyn, whan ſhe came & had ſaluted her: Beholde when I hearde the voyce of thy ſalutaciõ, the babe dyd ſkyppe in my wombe for ioye. The Aungels alſo ſayd to the Sheppardes: Beholde Luke.ii.
I ſhew to you great ioye. For there is borne to you this daye a Sauyour, whiche is Chriſt the LORDE in ẏ Cytie of Dauid. What can make vs ſoner to be merye, to daunſe, to ſkyppe & to leape for ioye, than to heare that by Chriſt the alone ſauiour of the worlde we are delyuered from our ſpiritual enemy Pharao the dyuell, and that by hym we are made ſafe frõ ſynne, death, hell, deſperacion. &c, to whome all thorowe

A chriſten mans ioy, & what it is.

Ose. xiii. i. Cor. xv. Hebr. ii. i. Joan. v.

the ſynne of oure father Adam, we ware made ſeruyle, captiue bonde & thrall, & that we are nowe replenyſhed wyth lyfe, ioye, pleaſure, felicite, wealth, reſt, peace, trãquilite quietnes of conſcience, and al kynd of gladnes.

What the mouyng of the mountaynes ſignifye.

Moreouer what is ſignified by the mouynge of mountaynes, but the cõuerſion of men of power from infidelite vnto fayth, frõ ydolatry vnto the true worſhyppynge of God from ſuperſticion vnto godly religion, frõ the dedes of the fleſh vnto the fruytes of the ſpirite, frõ affiaũce repoſed in theyr owne carnal & politike workes. vnto ẏ truſt in the true and lyuynge God.

What the ſtondynge ſtyll of the ſwyft floudes ſignyfye.

Furthermore what other thyng dyd they figure & ſhadowe by ẏ ſtõdyng ſtyl of the ſwyfte floudes, but only the great admyracion, meruelynge, ſtupoure & wonderynge of ẏ Gentyles, whan they heard a newe kynde of religion taughte them, as we maye ſe in the Actes of the Apoſtles: To be ſhorte, as towchynge ẏ fetchyng of ſoules out of hel, what other thynge mente they, thē that by the preachynge of Chriſtes Goſpel, the very dead in ſynne ſhall reuiue & be made alyue agen, as Dauid ſayth, the lawe of the LORDE is pure, it turnethe ſoules. The wytnes of the LORDE is faythfull, and gyuethe wiſdome vnto babes. The ſtatutes of the LORDE are ryght & reioyſe the harte, the cōmaūdemēt of the Lorde is pure & gyueth light to the eyes. Chriſt alſo ſayth, I am ẏ reſurreccion & lyfe, he ẏ beleueth in me, although he be dead, yet ſhal he liue, & euery one that liueth and beleueth in me, ſhall neuer dye. Is not the Goſpell of Chriſt called the word of lyfe in dyuers places of the holy Scripture, bycauſe it quickeneth & gyueth lyfe to them, that be

What the fetchyng of ſoules out of hel mene

Pſal. xviii.

Joan. xi.

Phil. ii.

for

fore were dead & laye buryed in the ſtynckynge donge hyll of ſynne.

Thus ſe we, that what ſo euer the olde Poetes haue wrytten in times paſt cōcernyng ẏ excellency of ẏ muſike of theyr Minſtrelles, it is altogither nothīg elles than a very type, figure, cloud & ſhadow of this our Mynſtrell Dauid, which doth ẏ very ſame thynge in dede, which they fayned in wordes. So that al the glory & prayſe of true Muſyke ought of ryght only to redowne vnto oure mooſt excellente Muſicion Dauid. And althoughe he ſheweth hymſelfe a very perfecte Muſicion & connynge Mynſtrell in all his other ſōges & Pſalmes, yet me thīke in this our Pſalme he farre excelleth & almoſte ouercōmeth himſelf, his Harpe ſoundeth ſo pleaſauntly & his ſonge is ſo ful of mooſt ſwete & delectable armony. Neither doth he entreate of vayne, childiſh, lyght

and

& tryflynge thiges, but of ſerious, graue, earneſt & weyghty matters. For he ſyngeth of fayth, of the confeſſion of his fayth, of good workes of the croſſe, trouble & affliccion, of the vanitie & noughtynes of man, of the benefites of God, of the inuocacion & callynge on the name of yͤ LORDE, of the vowes to be performed vnto the LORDE before his people, of the deathe of Saynctes and howe precious it is in the ſyght of God, of the free delyueraunce from Satan, ſynne, death, hell, deſperacion. &c. thorowe Chriſt, of the Sacrifice of prayſe, and, as I maye at the laſt make an ende, of the ryghte inſtitucion of a Chriſten mans life in this worlde. What ſonge may be cõpared vnto this our ſong? What Harpe maketh ſo goodly & pleſaũte melodye, as this Harpe of Dauid doth? Let all mynſtrels gyue place to this our Mynſtrel. Let all Harpes

Note howe many godly & goodly thynges are entreated of in thys Pſalme.

pes

Beholde what Dauid doth.

pes & other muſicall inſtrumentes be ſilente & holde theyr peace, whan Dauids harpe entreth & cõmeth in place. Let all ſonges be banyſhed, whan Dauids Pſalmes be ſonge. For what ſo euer Dauid ſyngethe, it is excellent & incõparable. He wͭ his ſonges exciteth, prouoketh & enflameth yͤ myndes of the faythefull & diligent hearers vnto the loue & deſyre not of trãſitory but of heauẽly thynges. He conforteth the confortles. He exhorteth the ſynner vnto amendmẽt of lyfe. He lyfteth vp the deſperate vnto the hoope of Goddes mercy. He corroborateth & maketh ſtronge the weake. He healeth the diſeaſed. He rayſeth vp the dead vnto lyfe. He makethe the ſad mery. He exhilarateth & reioycethe yͭ merely diſpoſed. To cõclude, he is a Mynſtrell fytte for all kynde of parſons, ſo yͭ they be bent vnto godlynes. Ah woulde God yͭ all Myn ſtrels in the world, yea ⁊ all ſorte of parſons both olde ⁊ yonge, woulde ones leaue theyr laſciuious, wantō ⁊ vnclene balades, ⁊ ſyng ſuch godly ⁊ vertuous ſonges, as Dauid techeth them, wherby they myght be auocated ⁊ called away from ſynnes ⁊ excited ⁊ ſtored vp vnto vertue ⁊ goodnes. For it is not vncomly for Chriſten men to ſynge Chriſtē ſonges, yea ⁊ that in all places, ſo that it be done reuerently, ⁊ wᵗout ony ieſtynge, ſcoffynge, raylynge, or reproche of other perſons.

Note.

Moreouer who can deny yͭ there is much ⁊ great vertue in Dauids Harpe, ſeynge that the ſounde therof dyd chaſe ⁊ dryue awaye the vncleane ⁊ wycked ſpirite out of king Saul, wherwith at other tymes he was miſerably afflicted ⁊ troubled? Agayne muſt not Dauids ſonges be of great excellency, ſeyng that yͤ ſonne of god came downe from the glo-

The greate vertue of Dauids harpe.

i. Reg. xvi.

The excellecy of Dauids ſonges
Luke, xxiiii
Ephe. v.

gloriouſe throne of his heauenly father to accōpliſh & fulfyl thē. Doth not. Paule alſo ſaye, be ye fylled wͭ the ſpirite, ſpeakynge among your ſelues in Pſalmes, Hymnes, & ſpirituall ſonges, ſyngyng & makyng melody in your hartes to yͤ LORDE euer gyuyng thanckes for all thinges in the name of our LORDE Jeſu Chriſt. Certes the Pſalmody of Dauid maye well be called yͤ Treaſure houſe of the holye Scripture. For it contaynethe what ſo euer is neceſſary for a chriſtē mā to know. There is nothynge in the lawe, nothynge in the Prophetes, nothyng in yͤ prechyng of Chriſt & of his apoſtles, yͭ this noble Mynſtrell, Kyng & Prophet doth not decantate and ſynge wͭ mooſt goodly & manifeſte wordes. He ſyngeth all the workes & wōderous miracles of God from the begynnynge of the worlde, vntyll the redēpcion of mankynde by Chriſt.

The Pſalmody of Dauid is yͤ treſure houſe of the holy Scripture.

Chriſt. He ſyngeth Chriſtes incarnacion, preachinge, workyng of miracles, paſſion, death, reſurreccion aſcencion, glory, the bleſſynge of all nacions, the conuerſion of the Getiles withe all other miſteries that pertayne to our helth. He ſyngethe the iudgement & mercy of God. He ſyngeth the diſcōmendacion of vice & auauncement of vertue. He ſyngeth the vanite & vnryghteouſnes of mens ſtrēgthes without ŷ helpe of God. To be ſhort, he ſigeth what ſo euer is expidient for a Chriſten mās knowledge. So that euē this one boke alone of Dauids ſonges had ben ſufficiēt truly to inſtructe a man in the ryghteouſnes of God but ŷ the goodnes of God would, ŷ our fragilite, weakenes & ignorancy ſhoulde be holpen wt mo ſcriptures. O the wonderful & meruelous ſtrength of Dauids Harpe. O the great & exceedyng vertu of Dauids ſonges.

A good leſſō for all men of honoure.

ſonges. Happy is that man that delyghteth & hath a pleaſure in them for he ſhal neuer be vexed wͭ an euel ſpirite. He ſhall alwaye abhorre vic & enbraſe vertue. He ſhall neuer be ſadde, but euer reioyce wͭ a godly & ſpiritual myrth. Would God tha all men of honoure woulde noryſhe ſuch Mynſtrelles in theyr houſes, as Dauid is, & that might ſyng vnto thē bothe at dyner & ſupper, ye and at all other tymes, theſe moo ſwete & delectable ſonges of Daui So ſhould both they & all theyr family be deſpoſed to lyue more vertuouſly, than many be nowe a dayes, & be prouoked to leaue theyr pōpous, galāt, wycked, venereal, fleſ ly, beaſtlyke & vncleane manner of lyuynge. Would God alſo that al fathers & mothers, al maſters and maſtreſſes, would brynge vp theyr chyldren and ſeruaūtes in the ſyngynge of theſe mooſt godly ſonges.

Beholde & followe.

Agayn

Agayne, woulde God ẏ all Scholemaſters ⁊ teachers of youth, would in ſtede of Virgile, Ouide, Horas, Catullus, Tibullus, Propertiꝰ, ⁊c teach theſe verſes of Dauid. For ſo ſhoulde they not only obtayne eloquence, but alſo diuine erudicion, godlye knoweledge, ſpirituall wiſdome, ⁊ encreaſe in all kynde of vertue, vnto the great glory of God, ẏ ſaluacion of theyr owne ſoules, the ryght inſtrucciō of theyr owne lyfe the great ioye of theyr parentes, ẏ good reporte of theyr techers, and to the hygh cōmoditie of the Chriſtē publique weale. God grāt that it maye once thus come to paſſe. But I wyll returne vnto our Pſalme, which I haue entiteled ī the forhed of my boke, Dauids Harpe.

Some man wyll meruayle peraduenture whye I call this Pſalme Dauids Harpe, rather than ony ẏ other. The reaſon is this. There are

Why thys Pſalme is called Dauids harpe

contayned in this Pſalme, beſydes other, ten ſpeciall thynges , mooſte worthy to be entreted of. The fyrſt is, faythe. The ſeconde, confeſſion of faythe, wherbye are vnderſtandde all good workes. The thyrd, perſecucion. The fourthe, the vanite of man. The fyfte, ẏ benefites of God The ſyxte, bearinge of the Croſſe, ẏ inuocacion & callynge on the name of the LORDE. The ſeuenth, vowes to be performed vnto the LORDE before all his people. The eyghte, the death of ſayntes, & how precious it is in the ſighte of God. The nynte, fre delyueraunce from the bondes of Satā thorow Chriſt. The tente ẏ ſacrifice of prayſe. Theſe ten are equal in nomber wᵗ the ſtrynges of Dauids Harpe, which alſo ware tē as it appereth by his owne wordes wher he ſayth, prayſe the LORDE wᵗ Harpe, & with a pſaltry of ten ſtringes ſynge ye vnto him. Agayne, O

Pſa. xxxii.

God, I wyl ſyng to the a new ſōge, yea wͭ a pſaltry of ten ſtringes wyl I make melody to the. What kynd of muſicall inſtrumēt this pſaltry was, which the Grekes call Nablō, of the Hebrewe worde Neball, it is vncertayne to the wryters. But yͭ it was an inſtrument of ten ſtrynges, moche lyke vnto an Harpe, it is euident ynough. Wher of it came to paſſe that it is nowe commonly called Dauids Harpe. But for as muche as it is no matter of weyghty importauuce, & only ſignifyethe the true & ſpirituall gladnes of the mynde, wherwͭ a Chriſtē man is replenished of yͤ ſpirite, I wyl omitte & let it paſſe, & after yͤ cōmon vſage call it Dauids Harpe, yea & ſo entitle this our pſalme, deſyryng all mē diligētly to marke not the name of Dauids Harpe, but the ſwete ſoūd & delectable melody that it maketh yea & the goodly & cōfortable ſonge, Pſal.cxliii.

that he ſyngethe vnto it. So ſhall they acquire & gette to them ſelues much ſpirituall ioye, great knowelege, godly wiſdom, & be very much edified in the doctrine of Chriſtes religion.

Now for as muche as I am not only credibly ēformed of other, but alſo perfectly perſwaded that your ryght honorable Lordeſhyp delyghteth in nothynge ſo greatly as in ẏ holy ſcripture, whiche is the word of lyfe, the lyght of the worlde, the only treaſure of chriſtianite and is abundantly able to ſaue the ſoules of ſo many as heare it, beleue it, & worke therafter: I thoughte it not vnſyttyng, nor vnworthy your honour to dedicate this my labour to your name truſtig ẏ by this menes many other ſhalbe allured to ẏ hearynge of Dauids armonye, & be ſo enflamed ẇ the feruent loue & perpetual deſyre therof, that they ſhal

Phil.ii.
Joan.viii.
Pſal.xviii.
Jacob.i.

wyſſhe

wyth like paynes to be taken in the declaracio of ẏ other Pſalmes, that they myghte be red withe the more frute. And woulde God that this my laboure myghte excite ſtore vp a mouiſ other that farre excel me in all kynde of diuine knowledge, and that can hãdle the ſcriptures more learnedly thã I, to trauayle in the buſines of Gods word, ⁊ ſo to ſette forth the ſincer intellection and the right vnderſtandynge therof, that the vayle myght be taken away frõ the eies of all men, ⁊ the true lyght ſhyne vniuerſally ẇout ony impediment or lette. There is much harueſte, but fewe workemen. We had nede therfore to praye vnto ẏ Lord of ẏ harueſt, to ſend oute labourers into his reape.

Sette hand to it, o ye ẏ be lerned.

ii.Cor.iiii.

Math.ix.
Luke.x.

But me thynke, I ſe your Lordſhyp verye deſyrous to heare ſome of Dauids melody. I make an end deſyrynge you mooſt intierlye, fa-

uourablye to accepte this my lytle
gyfte, if not for my ſake, yet for the
loue ẏ ye haue euer borne vnto Da
uid, being not only an excellẽt Mu
ſiciō & cōnyng Mynſtrel, but alſo a
puyſſaũt kyng & diuine Prophet
God, whoſe holy worde you mooſt
feruentely loue, and mooſte ear-
neſtly practyſe in your daye-
ly conuerſacion, moughte
vouchesauſe to preſerue
your righte honorable
Lordſhyp & that ver
tuous Lady your
wyfe, wyth all
your moſte
ſwete
chil
dren and
family in per-
petuall helth and
proſperous
felicite.

Dauids Harpe,

The hundred & fyftene Pſalme, called in Latin, Credidi propter, wyth a fruytfull expoſicio̅ and godly declaracion of the ſame.

¶ The fyrſte verſe.

I beleued, & therfore haue I ſpoken, but I was very ſore troubled.

This fyrſt verſe co̅tayneth thre ſtri̅ges of dauids harpe, which are theyſe, faythe, confeſſion of the faythe, wherby are vnderſtande al good workes, and perſecucion. Theſe thre therfore wyll I nowe, thorowe the healpe of Goddes ſpirite, ſet in tune by ryght order.

The

¶ The fyrſt ſtrynge.

Fayth is ẏ fyrſt ſtring of Dauids harpe, and ẏ foundacion of ẏ chriſten religiō.

I Beleued. Our fyrſte yea and baſe ſtrynge is fayth, & that not wythoute an vrgente cauſe. For here ſe we, that as the baſe parte is the ground of the whole ſonge, ſo is fayth the foundacion of al the chriſten religion. And as without the baſe, the ſong is imperfecte, & nothynge worth, ſo lyke wyſe without fayth all the workes that we do, are vnprofitable gliſter they neuer ſo pleaſauntly before ẏ eies of carnal men, & what ſo euer we ſynge after that ſorte, is cleane out of tune, as ſaynt Paule ſayth,
Rom. xiiii. what ſo euer is not grounded on faythe, is playne ſynne. Therfore ſayth he in another place, it is not
Heb. xi. poſſible to pleaſe God wͭout fayth. For he that commethe vnto God, muſte beleue that God is, & that he is a rewarder to thē that ſeke hym.

In

Thre thynges to be noted.

In theſe aforeſayde textes of ſaynt Paule thre thiges are to be noted. One is that he ſayth, al that is not grounded on fayth, is ſynne. Wherof we learne, that fayth is the foundacion of all goodnes, the mother & nourſe of all good workes. Another is, that without faythe it is not poſſible to pleſe god. The third that who ſo euer cōmeth vnto god, muſte beleue that God is, & that he is a rewarder to thē that ſeke hym. Theſe thiges ſhew manifeſteli how connyng & excellent Muſicion our Mynſtrel Dauid is, which fyrſt ſetteth his baſe ſtryng in tune, before he medlethe wᵗ ony of the other. He followeth not the manner of Antechriſt, which turneth the rootes of trees vpwarde, neyther is he lyke to them, which begȳn fyrſt to bylde in the top of the houſe, & afterward layeth the foundacion, or ỹ woulde haue the fruytes good, before there

Antichriſt turneth the rootes of trees vpward.

be any goodneſſe in the tree, but he
doth all thynges orderly. For he be
ynge enſpired with the holy Ghoſt
& doyng al thynges by the inſtinct
therof, begynneth orderly of fayth,
Rom. xiiii. ſeynge yͭ what ſo euer is not groun
Heb.xi. ded on fayth, is ſynne, ſeynge alſo yͭ
wͭout fayth no mã can pleaſe God,
be he neuer ſo glyſteryng an Hypo
crite before yͤ world, & put he on ne
uer ſo glorio⁹ a viſer of godlyke ho
lynes. Faythe muſt nedes be yͤ bal
ſtrynge & foundacion of the Chriſt
religion, ſeyng that infidelite & vn
faythfulnes is the deſtruccion and
vtter decaye therof. For ſo long as
fayth remayneth, ſo longe doth th
Mark xvi Chriſten religion continew & proſ
per well, but let faythe be exiled, &
vnfaythfulnes once inuade the har
tes of Chriſten men, & thẽ goeth all
to hauocke, as we maye ſe in oure
fyrſt parentes Adam & Eua, which
Gen.iii. ſo longe as they beleued the word
o

of God ⁊ walked therafter, proſpered ⁊ liued ryght wel, but whã they once gaue ouer yͭ, ⁊ fel vnto incredulite, beleuyng the wordes of yͤ crafty ſerpente, rather then the gentle admoniciōs of ſo boūteous a lorde, they became ſubiecte, bōde ⁊ thraul to all kynde of miſerye ⁊ wretchednes, ſo that thorow theyr vnfaythfulnes cōioyned wᵗ lyke diſobedīece, not they them ſelues only fell into captiuite, but alſo all theyr poſterite. Nowe to be made free from this thrauldome, ⁊ to recouer the libertie, whiche before we loſte thorowe diſobedient vnfaythfulnes, yͤ next ⁊ mooſt redye waye is to beleue, as Dauid teachethe here, or els by no menes can we come vnto God, nor yet pleaſe hym. For he yͭ cometh to god ſayth ſ. Paule, muſt beleue. So yͭ if we wyll come agen to God, we muſt beleue. But what ſhall we beleue: certes not only yͭ god is which

Roma.v.

Heb.xi.

thynge

Jaco.ii. thyngē the dyuels alſo do, but that
Marc.i. he is a rewarder & beneficial father
Ephe.ii. to thē that ſeke hym, as the Apoſtle
teachethe. For althoughe we were
dead thorowe ſynne, & walked after
the faſhon of this world, euē as mē
altogyther vngodly and whollye eſtraunged
frō all goodnes, yet hath
God, which is rytche in mercye, for
his great charite, wherwithe he loued
vs, quickened & made vs alyue
mat.iii.xvii agayne, yea & that thorowe Chriſt
Marc.i.xi. in whome he hath ſhewed the exceadynge
ii.Pet.i. abundance & rytches of hys
Joan.iii. grace, for whoſe ſake alſo he is well
Rom.viii. pleaſed with man, ſo that he ſpared
Heb.ix.x. not his owne ſonne, but gaue hym
Psal.cix. euen vnto the very deathe for our
ſake, that by that one oblacion of
his mooſt blyſſed body, an omniſufficient
& perpetuall ſacrifice for euer
to endure all alone ſufficien[illegible]
ſhoulde be offred for them that are
ſactified. Theſe thynges to be true
the

the holy ſcriptures ſhew euidently Therfore yf we wyll be of God, and come vnto hym, we muſte not only beleue ỷ God is, but ỷ al theſe thynges are true, & ſhall vndoubtedlye chaunſe vnto vs, as God hath promyſed. For the true & chriſtẽ fayth cleaueth faſte to the worde of God only, & doubteth nothynge therof, as S. Paule ſayth, fayth cõmethe Rom. x. by hearynge, & hearyng by ỷ word of God. Nowe as we ware loſte before by beleuynge Satans deceatfull promiſes, ſo the only way to be ſaued is to beleue the ſwete cõfortable and infallible promiſes of God, which he hath made to vs ſo plenteouſlye in ỷ mooſt precious bloud of his derely beloued ſon oure Lorde & ſauiour Ieſu Chriſt. For this fayth maketh vs of the chyldren of the diuell, the ſõnes of God, as S. Iohn Ioan. i. teſtifiethe, ſo many as receaued hĩ, he gaue thẽ power to be made ỷ ſon

nes of God, in as muche as they be
Gala.iii. leued on his name. Alſo S. Paule
ye are all ỹ ſonnes of God, bycauſe
ye haue beleued i Chriſt Jeſu. Now
yf by fayth, we be ỹ ſonnes, of God
than are we alſo heyres. Yea verely
we are ỹ heyres of god, ⁊ fellow heyres
Rom.viii. with Chriſt. Agayne by faythe,
Gala.iiii. are we maried vnto god, as god hiſelfe
Oze.ii. witneſſeth by his Prophet ſayenge,
I wyll marye the vnto me in
fayth. By fayth alſo are we iuſtified
Roma.v. ⁊ made ryghteous, as S. Paule
ſayth, we beynge iuſtified by fayth
haue peace with god thorowe oure
Lorde Jeſus Chriſt.

Thus ſe we what an excellẽt treſure
this true ⁊ chriſten fayth is, ⁊
Roma.xiiii. howe by ỹ all good thynges chaũce
vnto vs, ⁊ without ỹ, all that euer
we do, muſt nedes come to nought,
⁊ worke to vs damnacion. But ſeynge
that I haue ſpoken muche of
faythe in all my workes almooſte,

which I haue hytherto ſet forth, I wyll nowe ceaſe to ſpeake ony more of it at this preſẽt, & go forth with the reſidue of Dauids Harpe, only addynge this one thynge, that the fayth, which the ſcripture ſo hyghly auaunceth, is no dead & vnfruitfull fayth, but lyuyſh & myghty in operacion, beyng alwaye bent and ſeakynge an occaſion to do good, & whā tyme cōmeth, is no leſſe ready to brynge forth good workes, than a womā bygge wͭ chylde is redy to brynge forth her chylde, whan her tyme of delyueraūce is once come, as it followeth.

Searche the Chriſtmas Banket in ẏ thyrd dyſh the Pathewaye vnto Prayer in ẏ xvi. Chap. and ẏ Noſegaye in the Seconde floure. &c.

¶ The ſeconde ſtrynge.

And therfore haue I ſpoken.

WE heard before that fayth is the foundacion of the Chriſtē religion, the mother & nourſe of all godly workes. Which thynge to be

Faith bringeth forth good Workes.

true, our Mynſtrell prouethe here. For after he hath made mencion of faythe, he ſyngeth alſo of good workes. I beleued, ſayth he, & therfore haue I ſpoken. Here ſe we, that the true & chriſten fayth worketh euer by charite, whiche extendeth bothe vnto god & our neyghboure. What was ẏ cauſe that Dauid did ſpeke? Uerely his fayth. I beleued, ſaythe he, & therfore haue I ſpokē. Faythe goeth before, & workes followe. For fyrſt he beleued al thiges to be true, which god promiſed hym in the holy ſcriptures or otherwyſe, as by ẏ mouthe of his holy Prophetes, and therof afterwarde enſewed a verye earneſt & feruent loue toward god, which made hym to loue god agen, & to ſpeake thoſe thynges, wherby the glory of god was ſet forth, & the health of his neyghbour ſought, ſo ẏ by this menes he ſhewed hymſelfe perfectely faythful both before god

Gala. v.

Fayth is ẏ cauſe of all goodnes.

and

Roma. x.
Marke xvi.

and man. And this is it, that ſaynt Paule wryteth, it is beleued wyth the harte vnto ryghteouſnes, but with the mouth is confeſſion made vnto helth. A chriſten man ſetting before the eyes of his mynde the vnmeſurable goodnes of God toward vs thorowe his ſonne Chriſte, & gyuynge earneſt fayth therunto, can none otherwiſe but loue God agen & ſeake all meanes poſſible to pleaſe hym, to worke his wyll, & to do that which he requireth of hym. He is redy at al tymes to bryng forth good workes after the exāple of Dauid, as to ſpeke the miſteries of God, to ſet forth ẏ glory of God, to publyſh his mooſt holy worde, to brynge all men to the true knowledge of God & euen to engraffe thē in the bodye of Chriſt. All theſe thiges worketh ẏ quicke & lyuyſh fayth in him thorowe the ſpirite of God. For fayth wyl not ſuffer him to be idle, but al

Behold the nature of true & chriſten fayth.

though

though thorowe fayth he be deliuered out of captiuite, made the ſōne of God, iuſtified alredy in the ſight of God, before he bryngeth forth ony outward good workes, yet doth thys true & chriſten faythe kyndle ſuch a loue in his hart toward god & the fulfyllynge of his commaundementes, that he hath a perpetual deſyre in his mynde to worke that which is good, & whā occaſion is giuen, he falleth ſtreytwayes to workynge, not his owne fantaſy, but ẏ wyll of God. So that now he doth not only beleue in God, & loue God in his herte, but alſo brynge forthe thoſe workes, which God hath appoynted him, as Dauid ſayth, I beleued, & therfore haue I ſpoken: As though he ſhould ſay, for as muche as I am fully perſwaded of ẏ boūte & goodnes of God towarde me, & beleue that all thynges are true, & ſhall come to paſſe vndoubtedly accordyng to his promyſe, I can none otherwyſe do but worke, & ſpeake thoſe thynges that pertayne vnto his glorye, do what ſo euer ſhoulde make vnto the magnifienge of his mooſt blyſſed name, & the edifienge of my neyghbour, though an hundred deathes were imminent & hangynge on my heade for ſo doynge. Euery tree is knowē, ſayth Chriſt, by his fruyte. For there is no good tree, that brigeth forth euel fruite, neyther is ther any euell tree, that bryngeth forth good fruyt. A good man bryngethe forthe good fruyte out of the good treſure of his hert, & an euell man out of the euell treaſure of his harte, bryngeth forth euell thynges. For of the abundāce of the harte, the mouthe ſpeaketh.

Math.xii.
Luke.vi.

We read in the Actes of the Apoſtles, that whē Peter & Johñ were cōmaunded of the Byſſhops & preſtes, ẏ they ſhoulde ſpeake no more

to ony man, nor teache in the name
of Jeſus chriſt, they anſwered boldly
& ſayd, whyther it be ryghteous
Act.iiii. in the ſyght of god to heare you rather
than god, iudge ye. For we can
none otherwyſe do but ſpeke thoſe
thiges, that we haue ſene or heard.
Marke that they ſayde, we can do
none otherwyſe but ſpeake. Howe
chaũſed it ẏ Peter (as I may ſpeke
Math.xxvi nothyng of Johñ) was nowe bolde
Mar.xiiii. to ſpeake, and confeſſe the name of
Luke.xxii. Chriſt without feare before the hed
Joan.xviii. preſtes & magiſtrates of ẏ Temple
whiche not many monethes paſte,
was not only afearde to cõfeſſe him
before a poore mayde, but alſo forſware
Chriſt, denyed hym vtterly,
& ſayde playnely he neuer knewe ẏ
man? Howe commethe it to paſſe, ẏ
Peter is now become another mã?
Before he had no commaundemẽte
of the Byſhoppes to ſpeke no more
of Chriſt, and yet he vtterly denyed
him,

hym, & nowe whan he is cōmaūded to holde his peace, he wyll not, but aunſwereth boldly, we can none otherwyſe do but ſpeake thoſe thynges, yͤ we haue ſene & heard. Nowe cōmeth this to paſſe? Verely of the great efficacy, vertue, ſtrength, and power of his fayth, which God had gyuen hym by his holy ſpirite. His fayth was nowe ſo ſtedfaſt on God & his loue ſo feruēte, that the gates of hell coulde not preuayle ageynſt hym, nor driue him frō doyng thoſe thynges, that ſhoulde make vnto yͤ glory of God, and the healthe of his neyghbour, as we maye perceue by the Hiſtory. For notwithſtondyng the cōmaundement of the Byſhoppes, he went forthe & preached in yͤ name of Chriſte, & conuerted many vnto the chriſten fayth, & whan the head preſtes ſayd vnto hym & vnto yͤ other Apoſtles, dyd not we ſtreightly cōmaund you, that ye ſhould

Act.iiii.

Math. xvi.

not teach in this name? And behold
ye haue fylled Jeruſalē full of your
doctrine, ⁊ ye wyll brynge ẏ bloud
Act.v. Gene.xxvi. of this man vpon vs. Peter ⁊ the
Exo.xv. other Apoſtles aunſwered ⁊ ſayde:
Deu.xi.xxx We muſte obey God rather thē mē.
Actum.v. Afterwardes alſo when they were
whypped, ⁊ ſo ſent away, receauīg
a cōmaundement, that they ſhould
no more ſpeke in ẏ name of Jeſus,
they went awaye from the ſyght of
the councel, reioycynge and beyng
glad, that they ware counted worthy
to ſuffer rebuke for the name of
Chriſt. And for al the cōmaūdemēt
of ẏ Biſſhops they ceaſed not dayely
both in ẏ temple ⁊ in euery houſe
to teach and to ſhewe Jeſus Chriſt.

Here ſe we both by our Miſtrell
Note. dauid, ⁊ the apoſtles of Chriſt, how
myghty in power the true ⁊ chriſtē
fayth is ⁊ that it is neuer without
ẏ cōſent of doyng good workes, and
whan occaſiō is offered, it worketh
in

in dede, yea and that thoſe workes, whiche are commaunded of God.

note

An admonicion for fayth.

Let euery man nowe conſither his owne faythe, & take hede he be not deceaued. Many in theſe oure dayes glorye muche of the name of fayth, & contende maynly, that we are iuſtified only & frely by faythe, yea & that without workes. Let no man deceaue him ſelfe. Fayth, I cōfeſſe, is an excellente treaſure, & the gyfte of God, wythoute the whiche no man can be ſaued, nor obtayne onye parte of Chriſtes merites, butte yette for all that, if it be not accompanyedde withe a continuall purpoſe of doige good workes, yea & alſo brynge thē forth, whan occaſiō is gyuē, ſurely it is but a vayne & dead fayth, as S. James wryghteth, yea to ſaye the trueth, it is no fayth in dede, at the leaſt no true, liuely & chriſten fayth, which is mighty in operacion & worketh by charite.

Iacob.ii
Galla.v.

te. We ſe manifeſte fruytes followe the fayth of Dauid & the Apoſtles. Let vs alſo brynge forth good workes, & ſo maye we be ſure, that we haue in vs the true & chriſtē fayth, which is ſo precious a thyng in the ſyght of God.

Rulers. Arte thou a magiſtrate & gouernoure of the common weale? If ẏ wylte ſhewe thy ſelfe to haue true fayth in god, bryng forth good workes, & ſuch as become thy office and callynge. Exercyſe iuſtice. Do no wronge. Be mercifull. Spoyle not the poore man. Helpe the comforteles. Ponyſhe vice, mayntayne vertue. So ſhalte thou be aſſured to hau the true & chriſtē fayth in the.

Byſhop or Preſte. Arte thou a Byſhop or Preſte? preache the worde of God purelye. Set forthe the glory of God aboue all thynges. Seake the ſaluacion of Chriſtes flocke. Be an exāple to thy pariſhners of honeſt & godly cōuerſacion. Exhorte vnto vertue. Fraye awaye from vice. If ỹ doſte this, than nedeſte thou not doubte of thy fayth.

Father or Mother. Maſter or Maſtres

Arte thou a father or mother, maſter or maſtres? Bryng than vp thy famíly in the nourtoure of the Lorde, & ſo arte ỹ truely faythfull.

Maryed man.

Arte thou a maryed man? Loke thou cleaue only to thy wyfe, loue her as thyne owne fleſh, & as chriſt loued the Congregacion. So ſhall thy fayth appeare to be vnfayned.

Maryed woman.

Arte thou a maried womã? Be obedient to thyne owne huſbonde, & ſeake aboue all thynges to pleaſe hym, & ſo ſhalte thou ſhewe thy ſelfe to be truely faythfull.

Subiecte or ſeruaunte.

Arte thou a ſubiecte or ſeruaũt? Obey than wythe a glad & humble harte thy ſuperiours, rulers & maſters. So ſhalte thou be found not vnfaythfull.

To be ſhort, ĩ what ſo euer ſtate

God

A general admonicion for al eſtates.

God hathe ſet the, lyue accordynge therunto, & in thy office & callynge ſeake euermore the glory of God, & the health of thy neyghboure. If yͤ doſte this, thã ſhalte thou ſhew thy ſelfe to be no vayne man, but faythfull & true in thy profeſſion. But if thou doſte the cõtrarye, crake thou neuer ſo muche of thy faythe, yette doth it profyt the nothynge at all, but rather encreaſeth thy damnacion, ſeynge thou arte an Hypocrite & diſſembler both before God & mã. Certes if thou haſt the true faythe in the, thou ſhalte be ſo enflamed wͭ the loue of God, & diſpoſed vnto all goodnes that thou wylte not feare to ſaye wͭ S. Paule, who ſhall ſeperate vs from the loue of God? ſhall trouble do it? or anguyſſhe? or perſecucion? or hunger? or nakednes? or perrell? or ſworde? as it is wrytten, for thy ſake are we kylled all yͤ day longe, yea we are counted as ſhepe appoyn-

Beholde what yͤ true fayth worketh in a Chriſten man. Rom viii.

appoynted to be ſlayn. Neuertheles in all theſe thynges we ouercōe farre, for his ſake yͭ loued vs For I am ſure, yͭ neither deth nor life, nother Aungel, nor rule, nother power, nother thynges preſent, nother thynges to come, nother height nor loweth, nor ony other creature ſhall be able to ſeperate vs from the loue of God, which is in Chriſte Ieſu oure Lorde. Agayne he ſayth, I am not only redy to be bounde, but alſo to dye for yͤ name of the Lorde Ieſus.

Psal.xliiii.

Act.xxi.

So mighty a thyng is fayth, that it neyther feareth manacinge wordes, cruell threates, ſharpe lookes, empreſoning, fetters, chenes, fagottes, fyre, nor what ſo euer tyranny all the tyrauntes of the worlde can inuent. It maketh yͤ parſon, whoſe hert it occupieth, to be ſo ẽflamed & ſet on fyre wͭ the loue of God, & the deſyre of doynge his wyll. Wylte yͧ heare me? If thou beleue aright in

Perſecutiō followeth yͤ confeſſion of Gods worde.

God ⁊ workeſte accordynge to thy fayth, cōfeſſyng Chriſt ⁊ his worde boldely and vnfaynedly before the world, thou mayſt be ſure to fynde lytle fauour at the hādes of carnal ⁊ worldly men, as thou ſhalte eaſly perceaue by that which followeth.

¶ The thyrde ſtrynge.

But I was very ſore troubled.

After that our Mynſtrel hath made mēciō of fayth ⁊ of ſpekynge the worde of God (whereby are to be vnderſtande all good workes that procede ⁊ come forth oute of faythe) he nowe ſyngethe of the Croſſe, ⁊ ſheweth that he was very ſore troubled, greuouſly thretened, vncharitably blaſphemed, euell reported, maliciouſly perſecuted, cruelly handled, ⁊ ſuffered al kyndes of tormētes for vtteryng ⁊ declaring

the

yͤ worde of God. I beleued, sayth he & therfore haue I spokē, but I was very ſore troubled. Here ſe we that as good workes followe faythe, ſo doth perſecucion follow the confeſſion of Gods worde. For this cauſe doth S. Paule caull the goſpell of 1. Cor. 1.
Chriſte, the worde of the Croſſe, bycauſe it bryngeth perſecucion, trouble, blaſphemies, ſlaunders, euell reportes, empreſonmēt, hōger, thirſt, cold, nakednes, pouertie, loſſe of frendes, yea & at the laſt very death oftentimes to ſo many as cleaue vnto it valeauntly. Chriſtes worde & the Croſſe are cōpagnions inſepera Note.
ble. As the ſhadowe followethe the body, ſo doth the Croſſe followe the worde of Chriſt. And as fyre & heat can not be ſeperated, ſo can not the Goſpel of Chriſt & the croſſe be plucked aſunder. Let vs call to remembraunce ſo many as from the fyrſte age of the world fauoured god and

his word, ⁊ how manye ſhal we fid ÿ eſcaped wtoute the Croſſe one waye or other: as I may leaue of to ſpeke of all the other olde and auncient Patriarches, ⁊ at this tyme onlye take ryghteous Abell for an example, whiche of all men ſhewed ÿ firſt example of pure innocencye and of a thankefull harte toward God for Gene.iiii. his benefites, was not he ſhortly ſlayne of his bloudy brother cruell Cain, yea ⁊ that onlye bycauſe his i.Joan.iii. owne workes were noughte, ⁊ hys brothers good, as ÿ ſcripture teſtifieth. The good ⁊ the euell. can neuer agree. As fyre ⁊ water put togyther fyghte, ſtryue ⁊ are euer at debate, tyl one hath ſwallowed vp another deuoured one another, ouercome one another, ſo lykewyſe ſo long as good ⁊ euell dwell togyther in this worlde, there ſhall be a perpetuall diſcenſion betwene them. The euel wyll euer hate the good, ⁊ neuer be at reſte tyl the innocent be had out

of the way, not that the good doth Note thys
ony diſpleaſures vnto the euel, but well.
that the euell can not awaye with
the good, no more thē the rauening
wolfe canne awaye with the poore
harmeles ſhepe, or the hōgry hauke
wͭ the ſimple doue, as Chriſt ſayth,
The Prince of this worlde cōmeth, Joan.xiiii.
& yet hath he nothyng agaynſt me
Howe lytell fauoure alſo dyd Mo-
ſes & Aaron fynde amonge the diſo Exo.xvi.
bedient Jewes after they brought and.xvii.
them out of captiuite from ẏ londe
of Egipte? Were not they many ty
mes in daunger of theyr lyues for
all theyr labour & payne that they
toke for theyr healthe & ſaluacion?
How ware the Prophetes handled, Math.v.
whiche preached in the name of the Luke.xiii.
Lord? Were not ſōe ſtoned to deth? iii.Eſd.i.
Sōe ſlayn wͭ ſwerd? Some ſawne Mat.xxiii.
in peces? As I maye paſſe ouer ma Heb.xi.
ny holy mē, Jacob, Joſeph, Dauid ii.Pa.xxiiii
Helias, Ananias, Azarias, Miſael

Tobias,

ii.Mac.vii. Tobias, Elezzarus, the mother among
Exo xii. the Machabites, & her ſeuen
Joan.i. ſonnes, wyth other innumerable,
i.Petre.ii. whiche ether ſuffered deathe, or els
Esay.liii. great trouble & perſecucion for the
i.Joan.iii. glorye of God: Howe was Chriſte ỹ
ii.Cor.v lambe of God wout ſpot which dyd
Math.xi. neuer no ſyn, in whoſe mouth there
Luke.vii. was neuer ony gyle & deceat found
Joan.viii.& handled in this worlde? How was
Mat.xvii. he rayled vpon ſo ſone as he began
Marke.xv. to ſpeake & preache the worde of his
Luke.xxii. celeſtiall father? Was he not called
Joan.ix. a glotton? A wyne bybber? A frend
Mat.ix.xii to Publicās, harlottes & ſynners?
Marc.i. A deceyuer of the people? A madde
perſon? A Samaritan? A breaker
of the Sabboth day? A Heretyke?
A deſtroyer of the Temple? An enemy
to our mother the holy chyrch?
A Traytoure? A forbydder to paye
tribute vnto Ceſar? And ſuch a one
as woulde marre altogyther, yf he
were ſufred longe? Was he not reported

poited to worke his miracles & to caſt out diuels by the helpe of Beelzebub prince of the dyuelles? Was not his doctrine counted new learnynge? What dyd he at ony tyme, althoughe neuer ſo good & godly, yͭ the worlde dyd not diſcōmend and condempne? Dyd not theyr malice at the laſt growe vnto ſuche fury, that they neuer ceaſed, vntyll they had put hym vnto deth, yea & that the mooſt ſpitefull deathe, yͭ coulde be inuented, euen the deathe of the croſſe, hangynge hym betwene two theues, as yͤ principal malefactour & chefe captayne of all wickednes? Agayne howe were the Apoſtles of Chriſte entreated? Uerely euen as theyr mayſter was before thē. How ofte were they ſlaūdered, layd watche for, thretened, beaten, whypped ſcourged, put in preſon, caſte out of cities, ſtonned, & dragged out of the townes for dead? Howe many alſo

Phil.ii.
Mark.

Act.iiii
v.xiii.xiiii.
Act.xii.
Act.vii.

of them were ſlayne? Some wythe ſtones, ſome wͭ ſweard, ſome other wyſe? How were both they ⁊ theyr doctrine blaſpemed ⁊ euell ſpoken Ac.xvi.xvii. of? Were not they reported ⁊ accuſed before the magiſtrates , princes ⁊ rulers, that they were ſuche peſtiferous fellowes, as troubled the cōmon weale, yea al the worlde, made inſurreccions, rayſed vp ſedicions, gathered togyther vnlawful aſſemblies, wrought cōtrary to the decrees of Ceſar, makyng another kyng euen Chriſte? Were not they called vayne bablers? Tydynges bearers of newe dyuels? Sowers of ſtrāg ⁊ newe doctrine? It is therfore no newe thyng for the prechers of goddes worde ⁊ the earneſt louers of yͤ holye Scripture to be thus rayled vpon, ſlaundered, euell ſpokē of, perſecuted, ⁊ put to death euen for the glory of God ⁊ ſhewyng of yͤ trueth What nede I rehearſe the innume rable cōpanies of yͤ holy martyrs, which ſyns the Apoſtles tyme for yͤ teſtimony & witnes of Gods worde haue ſuffered great perſecuciō, and at the laſt cruell death: Read yͤ Hyſtories, who yͤ lyſteth, & he ſhal ſone perceaue, that perſecuciō hath euer followed the true preachyng of goddes word, & that yͤ chyrche of Chriſt hath thā mooſt floryſhed in all kind of vertue, & the chriſten fayth bene mooſt ſtrong, whā there was mooſt extreme perſecucion. For the bloud of the holye martyrs is the water, wherwith yͤ goſpell of Chriſt is watered & made to grow. So that perſecucion hyndreth not the glory of the goſpell, as the Nerolyke Tyraūtes iudge, but furdereth it greatly And where mooſte perſecucion is, there doth Gods worde mooſt of al floryſh. Nothyng hyndreth yͤ fayth of Chriſt ſo much, as carnall ſecurite & fleſhly quietnes. For where all

Martyrs.

Perſecuciō maketh Gods word & the chyrch of Chriſt to floryſhe.

Beholde.

☞ thynges are accordyng to the appetite ⁊ deſyre of yͤ fleſhe, ther raygne beaſtlyke mãners, there is no care of God, no inuocacion of the LORDES name, no ſtudy of diuine religion, no meditacion in the holy ſcriptures, no regarde of the poore people, no deſyre of innocent lyfe. But whan perſecucion once cõmeth for the worde of God, than is God called vpon with mooſt harty ⁊ feruẽ prayers, than are the holy ſcriptures ſearched, than do men ſtudy for the amedment of lyfe, than do they ſeke yͤ accõpliſhment of gods mooſt holy wyll, than are they altogither deſyrous of celeſtiall thynges, and vtterly contemne ⁊ ſet at noughte what ſo euer pleſeth the eies of carnall men in this worlde. Therfore whan perſecucion cõmeth for righteouſnes ſake, let vs not deſpayre, but make oure ſelues conformable to the wyll of God, reioyce ⁊ be mery.

We ought to reioyſe in the tyme of perſecution.

ry. Let vs ſet before our eies the examples of Chriſt & of all his chyrch, euen from the begynnynge of the worlde, Abel, Abraham, Iſaac, Iacob, the people of Iſrael in Egipte, Dauid, Ioſias, the Prophetes and apoſtles. We muſt, ſayth S. Paule Rom. viii. be made lyke vnto the ymage of the ſonne of God. If our elder brother Chriſt poſſeſſed not the eternall enheretaunce, but by the Croſſe, ſhall we that are of a meaner ſorte thĩke to enioye it after a more eaſy ſorte? To whome is this ſayenge vnknowẽ. Act. xiiii. By many tribulaciõs we muſt enter into the kyngdome of God. Chriſt bare the croſſe, but he bare it not awaye w̃ hym, but lefte it here behynd hym to be borne of vs alſo, yf we wyll be hys Diſciples, as he ſayth, yf any man cõmeth vnto me, Luke. xiiii. & hatethe not his father & mother, wyfe, chyldren & ſyſters, yea & hys owne lyfe, he cã not be my diſciple.

Math.x.
Luke.vi.
Joan.xiii.
xv.

And who ſo euer bearethe not hys croſſe ⁊ commethe after me, he can not be me diſciple. The diſciple is not aboue the mayſter, nor the ſeruaũt aboue his Lord. It is inough that the diſciple be lyke his maſter, ⁊ the ſeruaunte lyke his Lorde. If they haue called yͤ father of yͤ houſeholde Beelzebub, howe much more ſhall they ſo call them, that be of his houſhold? If the world hate you, ye knowe that it hated me before you. Becauſe ye are not of yͤ worlde, but I haue choſen you out of yͤ worlde, therfore doth the worlde hate you. Remember the worde that I ſayde vnto you, the ſeruaunt is not greater thẽ his Lorde. If they haue perſecuted me, they ſhall alſo perſecute you. If they haue kepte my worde, they ſhall alſo kepe yours. But all theiſe thynges ſhall they do to you for my names ſake, bycauſe they haue not knowen hym, that hathe ſent

ſente me. Verely verely I ſaye vnto Joan.xvi.
you, ye ſhall wepe & lamente, but
the worlde ſhall reioyce. Ye ſhall be
ſad, but your ſadnes ſhalbe turned
into ioye. In the worlde ye ſhal haue
affliccion and trouble, but be on a
good cōforte, for I haue ouercome
the world. Bleſſed are they ỹ ſuffer
perſecucion for rightrouſnes ſake,
for vnto them belongeth the kyngedome
of heauē. Blyſſed are ye, whē Math.v.
mē ſhal reuile you & perſecute you,
& ſpeake euery euell worde agaynſt
you, lyenge for my ſake. Reioyce &
be mery, for great is your rewarde
in heauē. S. Peter alſo ſayth, dere i.Pet.iiii.
lye beloued meruayle not, whan ye
be proued by fyre, whiche thynge is
done to trye you, as though ſome
ſtraunge & newe thynge chaunſed
vnto you, but rather reioyſe i that
ye are partakers of the paſſiōs and
troubles of Chriſte, that whan his
glory ſhall appeare, ye maye alſo be

mery & reioyſe. If ye be reuyled for the name of Chriſte, blyſſed are ye, for the ſpirite, whiche is the ſpirite of glory & of God, reſteth vpon you

ii.Tim.ii.

Hereto pertayneth the ſayenge of S. Paule, this is a true ſayenge, if we be dead with hym, we ſhall lyue with him alſo. If we ſuffer togither we ſhall alſo reygne withe hym. If we deny hym, he alſo ſhall deny y vs. If we be vnfaythfull, yet abydeth he he faythfull, he can not denye hym ſelfe.

Perſecuciō is a token of Gods loue toward vs.

Of all theiſe ſcriptures it is euident, that it is no ſorowful, but ioyfull thynge to ſuffer perſecuciō for ryghteouſnes ſake, for the glorye of God, & the promocion of his mooſt blyſſed worde. Neither is it a token of gods wrath, but rather of his ſingulare beneuolence and hygh good wyll towarde thē, whiche are troubled for his ſake. For yf they be happye; to whome it is gyuen to beleue in Chriſte, howe moche more happy & fortunate are they, to whom it is not onlye gyuen to beleue in hym, but alſo to ſuffer for him. S Paule Phil.i. reioyced greatly in the Philippiās becauſe it was gyuen them, not only to beleue in Chriſt, but alſo to ſuffer for his ſake. For hereby are they aſſured to be Chriſtes diſciples, and are abundantly certified that God loueth them, carethe for them, and hathe prepared for them a glorious & celeſtiall manſion. Rede the .xii. chapter to the Heb. for thy cōforte.

Therfore as Dauid techethe vs here, let vs fyrſt beleue ſtedfaſtly in God, & afterward cōfeſſe that openly before the worlde, whiche we beleue in oure hartes, Math.x. Marc.viii. remembrynge Luke.ix. theſe wordes of Chriſt, who ſo euer and.xii. ſhall confeſſe me before men, I wyll confeſſe hym alſo before my father, which is in heauē. But who ſo euer ſhall deny me before men, I ſhall deny hym alſo before my father, which is in heauen. And if it be the wyl of oure heauenlye father, that we be perſecuted, troubled, ⁊ greuouſlye vexed for yͤ confeſſion of his trueth, let vs not therfore feare to confeſſe ii. Tim. ii. the Lorde Chriſt, but as good ſouldiours of Jeſus Chriſt, valeauntly ſuffer afflicciō, yea very deth, yf the glory of God ſo requirethe, beynge aſſuredlye perſwaded, that by this meanes not only God ſhal be greatly glorified, ⁊ his holy goſpell largely promoted, but alſo yᵗ we for thys ſhorte trouble ſhal receaue perpetuall reſte, for this corruptible life, immortall glory, for the vayne pleaſures of thys worlde eternall felicite and euerlaſtyng ioye worldes withoute ende. Amen.

But lette vs heare what Dauid ſpake, that he was ſo ſore troubled.

¶ The ſeconde verſe.

I ſayde beynge as it ware in a traunſe, euery man is a lyare.

¶ The fourth ſtrynge.

NO meruayle in dede thoughe our Mynſtrell Dauid ſayth, that he was ſore troubled for ſpeakynge. For he ſyngethe a verye homely ſonge lytle pleaſaunte and ſwete to the eares of beaſtlyke, carnall & fleſhely men. Who can abyde to be called a liare, yea & that wͭout ony reuerēce taken? yet he ſhameth not to ſpeake vniuerſally, & to ſaye that euery man is a lyer, withoute excepcion. Surely me thyncke that Dauid wanteth here yͤ chefe poynt of a Mynſtrell & of a ſyngyng mā, whiche is to lye & flatter, or at the leaſte to faſhion his ſonge accordīg vnto the audience, & wͭ his ſinging to pleaſe ſo many as heare hym. Is Dauid

What the occaſion was yͭ Dauid was ſo ſore troubled

The chefe poynte of a Mynſtrel & of a ſyngynge man is to lye & flatter.

Dauid nowe become a man of ſo lytle experience, that he thinketh the holy Phariſees, the wiſe Scribes, the learned Byſhoppes, the deuout Preſtes, the godly rulars of yͤ temple. &c. could be contented to be called liars, which would be noted throrowe out all the world to be yͤ pricipall teachers of all verite & trueth, & alone to haue yͤ key of knowledge Undoubtedly Dauid kept ſhepe to longe for to be a Mynſtrell to ſuch delycate & ſofte religious parſons. But Dauid was a good playne, ſiple, & homely man brought vp in yͤ countre, & endewed wͭ that ſpirite, Gala.i. wherwith S. Paule was, whan he ſayde, If I dyd pleaſe mē, I ſhould not be the ſeruaunt of Chriſt. For euē as Iohn̄ Baptiſt, whan he ſaw Math.iii. Luke.iii. many of yͤ Phariſes & Saduces cōmyng vnto his baptiſme, called the the generaciō of vipers for al theyr glyſteryng hypocryſy & fayned ho-

lynes, & as Chriſt called ẏ Scribes Math.xxiii
& Phariſes blynd gydes, ſtraynyng
oute a gnat but ſwalowing vp a camel,
paynted ſepulchres, outwardely
in apperaunce righteous before
mē, but īwardly ful of hypocriſy &
iniquite, & as S. Paule called Ananias Act.xxiii.
ẏ hygh preſte a paynted wall,
bycauſe more lyke a bocher than a
Byſſhop, he cōmaunded them that
ſtode aboute hym to ſmyte Paule
on the mouth contrary to al equite
& iuſtice, whan he ſhould haue pourged
hymſelfe before the councell of
the Articles layd agaynſt him, euē
ſo Dauid can none otherwyſe but
call hym yͭ is a lyar, a lyare in dede.
He can not beare fyre in one hande
& water in the other. He canne not
playe placebo. He is none of thoſe,
that ſaye all is well, when altogyther
is ſtarke nought. He is no diſſembler,
his harte & his tong goeth
togither. He is as playne as a pack
ſtaffe.

ſtaffe. For as the trueth is, ſo ſpeaketh he, hauyng reſpecte neither to the parſon nor to the tyme. He ſeakethe the glory of God, & not to ſatiſfy the vayne fantaſy of man. He hadde rather ſuffer greate rebuke, moche trouble, extreme perſecuciō, yea very death, than that Goddes glory ſhould in ony parte be obſcured thorow his faynynge flattery. God ſende vs fewer gnathos & mo Dauids. But lette vs retourne to oure ſonge.

A M E N. good Lorde

I ſayde beynge as it were in a traunſe, ſayth he, euery man is a lyare. Before Dauid confeſſeth that euery man is a lyare, it is to be noted that he ſayth, he was in a traūs that is to ſay, in a dāpe, a ſtupour, abaſſhement, a ſoden priuacion of ſence or fealyng, as whan a man is ſo rapte into another kynd or ſtate that he forgetteth hīſelfe, or ſemeth to be in another world, as they vſe to ſaye. For all this doth the greke worde Ecſtaſis ſound. A lyke thynge we read of S. Paule in the ſeconde Epiſtle to the Corinthians.

ii. Cor. xii.

What Dauids traūs ſignyfye.

It is neceſſary in dede, ẏ Dauid ſhoulde be in this Ecſtaſy & traūce that is, that he ſhould be transformed into another man, renewed by the holy ghoſte, illumined ẇ diuine knowledge, lyfted vp to ẏ cōtēplacion of heuēly thīges, & haue his mīd wholly rapte & plucked frō carnalite vnto ſpirituall & ghoſtlye matters, or elles coulde he neuer haue cōfeſſed this infallible trueth, that euery man is a lyare. For a naturall man dothe not perceaue thoſe thynges that pertayne vnto ẏ ſpirite of God. For they are folyſhnes vnto hym, neyther cā he vnderſtād thē, becauſe they be ſpiritually iudged. Howe can a man ſpeake good thynges, whā he hym ſelfe is euell? Can bleſſyng & curſyng come both

i. Cor. ii.
Math. xii.

oute

Luke.vi. Jacob.iii. out of one mouth? Doth a foũtayn ſende forthe at one place ſwete water ⁊ bytter alſo? Can a fygge tree beare Olyue berys, eyther a vyne beare figges? Of the aboundaunce of the hart, the mouth ſpeaketh. Joan.iii. He that is of the earth, is earthly, and ſpeaketh of the earth, but he whom god hath ſent, ſpeaketh the wordes of God. Euery man ſpeaketh, as he is. The chyldren of truethe, ſpeake trueth, ⁊ the ſonnes of a lying ſeed ſpeke lyes ⁊ falſhode. Now is dauid no more ſuch a manne, as of nature is a lyare, butte he is regenerate, ⁊ borne anewe of yͤ holy ghoſt, ⁊ is no more of yͤ falſe ⁊ lying ſeed, which deceyueth Joan.viii. accordynge to the nature, ingeny ⁊ properte of Satã, which is a lyare, ⁊ the father of all lyinge, ⁊ therfore confeſſethe he nowe another tale, than he would haue done before his regeneraciõ ⁊ new byrth

The nature of fleſh. He woulde before haue glorified in

hym

hymſelfe, in his fleſh, in his bloude, in his ſtrẽgth, wiſdome, polecy, riches, holynes, good workes, and all that euer he dyd, (for that is the nature of al fleſh) and haue fought mãfully agaynſt them that condemne the Hypocriſy, fayned holynes, iniquite & vnrighteouſnes of the fleſh but nowe beynge nourtered in the diſcipline of Gods trueth, he freely graunteth euery man of his owne nature to be nothynge but a lyare which thynge S. Paule alſo affirmeth in his Epiſtle to the Romãs.

Rom. iii.

What we are of oure ſelues.

Hereof maye we learne what we are of our ſelues, howe blynde and vnapte of oure owne nature to aſpire, breath, or come to ony poynte of true godlynes & godly trueth wᵗout the inſpiraciõ of Gods ſpirite. It is not wythout a cauſe ſayde of God, My ſpirite ſhall not dwell for euer in man, for he is fleſh. If we be lefte vnto oure ſelues, than are we

Gen. vi.

Note. nothynge but lyars, that is to ſaye
beaſtlyke, wicked, folyſhe, ungodly,
thynkynge all abhominacion, brea-
thynge all noughtynes, ſpeakynge
all wyckednes, doynge all miſchefe,
& euen ſuche without faynynge as
we were leafte of oure fyrſte father
Gene.iii. Adam after the trāſgreſſiō of God-
des precepte, that is to ſaye, naked,
voyd of all goodnes, replete with al
Searche the euell. Therfore before we can ſa-
Newes out uour aright ony godlynes, & worke
of heauen. ỹ which is acceptable in the ſyght
of God, & healthfull to oure ſoules,
we muſt be in this traunce, into the
which Dauid was caſt, we muſt be
trāſformed into another nature, &
lyfted vp vnto the contemplacion
Pſal.cxv. of diuine & celeſtiall thynges. But
Rom.iii. this canne not come to paſſe of our
ii.Cor.iii. owne ſtrengthes, whiche are lyars
of our ſelues, & not able to thyncke
a good thought, but by the helpe of
gods ſpirite, which worketh in vs
bothe

both the wyll & the dede. For Chriſt ſayth, no mã can come vnto me, excepte my father drawethe hym, & I ſhall reyſe hym vp at the laſt daye. It is wryttē in the Prophettes, Al ſhall be taught of God. Euery one therfore that hath heard of the father, & hathe learned, cõmeth vnto me. Agayne, withoute me ye can do no thynge. Whan Peter confeſſed Chriſt to be the ſonne of the lyuyng God, he ſayd vnto him: Blyſſed art thou Simon the ſonne of Jonas, for fleſh & bloude hath not openned that vnto the, but my father which is in heauen.

Phi.ii.
Joan.vi.
Eſay.liiii.
Iere.xxxi.
Joan.xv.
Math.xvi.

Here ſe we that fleſſhe & bloud, ẏ is, all that euer we haue of our ſelues, & of our forfather ſynful Adã, cã not attayne vnto the intelligẽce of the diuine myſteries, & vnderſtãdynge of Gods truethe, excepte we be drawne of the father by his holy ſpirite. Nowe that we maye ther-

Joan.vi.

f.ii. fore

fore come vnto this true knowlege of God, & of his trueth, let vs pray with that ſpouſe. Drawe me after

Cant.i.

yͤ ſo ſhal we ron in yͤ ſwete ſauour of thyne oyntmẽtes. So ſhal we be ſure not only to becõe new mẽ, but alſo wͭ a free & wylling hart graũt wͭ Dauid that euery man is a lyare.

Howe euery man is a lyare.

Euery man is a lyare, ſayth he. This is to be vnderſtand before he be regenerate & borne anew by the ſeconde byrth, not in Adam, but in Chriſt. For ſo many as haue put of the olde man Adam, & put on yͤ new mã Chriſt, ſo many are no more mẽ if we haue reſpecte vnto theyr ſpirituall regeneracion, but Gods, as yͤ holy ſcripture ſaithe ye are gods & all of you are the ſonnes of yͤ mooſt hygheſte. But all that haue not on the Lorde Jeſus Chriſte, remayne ſtyll lyars, & all that euer they do or ſpeake wͭoute Chriſt & his mooſt holy word, is nothynge but a very lye,

Pſal. lxxxi
Ioan.x

lye, and mere fanſy, a mad dotage, ſemeth it neuer ſo tru in yͤ iugemēt of carnall reaſon. And this falſe & lyenge corrupcion commeth not of God (for God is not the Author of ſinne, nor one that wyl ony vnrigh teouſnes, neyther tempteth he ony man vnto euell, as S. James ſayth) but of Satan the mortal enemy of mankynde, which lying full craftely vnto Eue, & ſowyng this ſeed in her, & ſhe in Adā, & Adam in all hys poſterite, brought vs into this dānable & falſe lyinge ſtate, ſo that by nature, as S. Paule ſayth. We are all borne the ſonnes of wrath, & all that euer we do of our ſelues wͭout the ſpirite of God, is lyinge, falſe, wicked, vnfaythfull, & deteſtable before God, as Chriſt teſtifieth, That which is borne of fleſh, is fleſh. Alſo S. Paule, All that is not groūded on fayth, is ſynne.

Pſal.v.
Iacob.i.
Gen.iii.
Ephe.ii.
Joan.iii.
Rom.xiiii.

Of this falſe and lyinge ſeed was

Gen.iiii.

Lyars of yͤ old Teſtament.

Lyars of yͤ new Teſt.

Cain, which ſlewe his brother Abe with innumerable mo of yͤ olde Teſtament, euen ſo many as attẽpted ony thynge at all contrary to Goddes mooſt holy wyll, as banyſſhyng Goddes worde, ſheddyng innocent bloud, kyllynge the true Prophettes of God, ſetting vp ſtraung worſhyppynges of newe Idols, proclamynge other gods, thã the one and alone God of Iſrael &c. In the new Teſtament alſo ther ware many liars, as Biſhoppes, head prieſtes, priſtes, maſters of the Tẽple, Lawers Scribes, Phariſes, Saduces with an innumerable cõpany of Iewes, which all reſiſted Chriſt, condẽned his preachynge, obſcured the glory of his miracles, hyndred yͤ honoure of God, belied the verite of Goddes worde, ſlaundered the goſpell, blaſphemed Chriſte & his Apoſtles, neuer ceaſyng vntyl they had broght both hym and his vnto theyr finall

deſtruclyars after the apoſtles tyme.

deſtruccion as they thought. After thē dyd ther aryſe a great ſwarme of peſtilente lyars, as Heretykes, Schiſmatykes, & falſe Chriſtians. Of this nomber was Ebion. Marcion, and Cherinthus, which denyed Chriſt to be God frō euerlaſtyng agenſt whome S. Iohn̄ dyd write his Goſpell: Catarus & Nouatus, whiche affirmed, that they whiche dyd fall after Baptiſme ought not to be receaued agayne, neither can they obtayne remiſſion of theyr ſinnes: Eutiches, which denied Chriſt to be both God & man: Montanus Marcion. & Manicheus which condemned bothe mariages & meates, as thynges vnpure: Arrius, Pelagius, Artemō, Sabellius, Paulus Samoſetanus, with other innumerable, which dyd ſowe much diuiſiō in the church of Chriſt, & brought in many peſtilent & deteſtable hereſies. All theyſe ware lyars, bycauſe they were wͭout the ſpirite of god, and inuented ſectes & opinions of theyr owne braynes without ẏ authorite of Goddes worde, ſo eaſye a thynge is it for men to erre, to deceaue & to be deceaued, whan they leane not to ẏ holy ſcriptures, but to theyr owne iudgemētes and fantaſies.

And would God that all lyinge were onlye founde in them, whome I haue reherſed hytherto, thā were it well with Chriſtes chyrche. But who that euer lyued, Chriſte alone excepte, hathe not ſhewed hymſelfe in ſome poynte to be a man, that is to ſay, a lyer? Peter confeſſed chriſt Mat.xvi. to be the ſonne of the lyuyng God, & therfore was he called bliſſed, and promiſed that agaynſt that cōfeſſion of his faythe, hell gates ſhoulde Math.xxvi not preuaile, yet whē he afterward denied Chriſt and forſware hym, he ſhewed hymſelfe to be a man, that is, a very lyare, ſo feble and of no ſtrength are we, if we be not endewed with valeaunce, myght, & power from aboue. I here frely confeſſe, yͤ nexte vnto the holye ſcriptures, I owe the chefe & principall honoure to the wrytynges of the Catholyke Doctors, to whome I cleaue as vnto an holy Ancker, whom I follow as great lyghtes to ſhewe me howe I maye walke in yͤ waye of trueth, whome I reuerence as my mooſte faythefull teachers, yet dare I not approue & allowe them in all thynges, bycauſe in ſome poyntes they haue ſhewed thẽ ſelues men, & haue manifeſtly erred agaynſt the open trueth of Gods worde, as it is not vnknowen to them, that be diligẽtly exerciſed in the readyng of theyr workes. And for an example I wyl here reherſe ii. or. iii. not to their reproche, but to admonyſſhe all men, what we are of our ſelues & that no

man

The mynd of yͤ author concerning yͤ Doctors

The Doctors alſo are lyars in ſõe poyntes man ſhould be ſworne & wholly addicte to the doctrine & teachynge of ony man, be he neuer ſo holy & learned, excepte it agreeth with the holy Scriptures.

Origen. Origẽ was vndoubted a famoꝰ Doctor, & dyd write very excellently of diuers matters concernyng ẏ purite of chriſten religion, yet ſhewed he hymſelfe to be a man & very lyare, whan he ſayned that the paynes of the dyuels & of the damned ſhould ceaſe in time to come, & that they ſhould be ſaued.

Tertullian Tertullian was a man of great learnyng, & dyd wryte many thynges very godly, yet did he erre, whẽ he cõdẽned the ſecond mariages in a chriſten mã. He maketh his argument on this mãner: Thou mayſte not mary the wyfe of thy brother beyng dead. He that maryeth a wydowe lefte of a chriſten man, maryeth the wyfe of his brother beynge dead. Ergo he doth not well. This & certayne other thynges he wryteth not very godly, ſhewynge him ſelfe to be a very mā, that is to ſay a lyare.

Cypriane was an excellent clarke, and dyed for the faythe of Chriſt leauynge many godly workes behynd hym, yet dyd the auncient fathers of Chriſtes church condemne this his opinion, that they, whiche were baptiſed of Heretykes, ought to be baptiſed agayne.

Cyprian.

I paſſe ouer many other eccleſiaſticall wryters, which wante not theyr errours, neyther haue they in all poyntes ſo circumſpectely written, but that theyr faultes may eaſly be perceaued of them, that haue whole, true, good & pure iudgementes in the holy ſcripture. For they haue declared thē ſelues not in few thynges to be men & lyars, therfore are they to be beleued no further,

Marke.

than the wordes of God mayntayneth them. That whiche they haue wrytten well, let vs receaue & gyue God thankes for it, confeſſing that it came to paſſe by the inſtincte of his mooſte holy Spirite, & not by theyr owne polecy, wyt, reaſon, eloquence & learnynge. But yͭ wherin they haue erred, let vs charitablye enterpret, take it into yͤ beſt parte, & couer theyr faultes, conſyderyng that they were men, & both myght and dyd erre, as S. Auſten with other dyd both confeſſe, graunt and wryte of them ſelues.

The proteſtation of the Author concernyng hys workes

And this I deſyre all men that be ghoſtely learned, & walke after yͤ order of charite to vnderſtond alſo of all my workes, which I haue hytherto wrytten, or ſhall here after, if the wyll of God ſo be, & to beleue them no further thã the holy ſcripture teſtifye that they be true. For I am a manne and a lyarre of my ſelfe, and therfore maye I erre ſo well as mannye learnedde and aunciẽt Doctors haue done before me. Let God alone be true, & euery man a lyare. Let the ſpirite of charite and not of cõtencion reygne amonge vs. If we erre, let vs charitably monyſhe one another, beare one with another, inſtruct one another, & not ſtreightwayes furiouſly condemne what ſo euer at the fyrſt bluſhe lyketh not our carnal iudgementes, no nor yet at euery lytyll faulte be redy to caſte the ignorant offenders into priſon, cheynes, ſtockes & fyre. If ony man doth not offend wͭ his tonge, ſayth S. James he is a perfecte man. Let vs follow the long ſufferaunce of God, which paciẽtly abydeth our amendment. If God had takẽ away Paule out of this lyfe, whan ſo tyraũtlyke he perſecuted the Chyrche of Chriſte, Paule had neuer be made of a wolfe a lambe.

Rom.iii.

Iacob.iii.

Act.viii.

a lambe, of a perſecutoure an Apoſtle, of a blaſphemer a true prcher, of an Heretyke ketcher, a faythful Euangeliſt. They that are ſtronge ought to beare the weaknes of the that be infirme & weake and not to ſtonde in theyr owne conceates.

Rom. xv
Gala. vi.

They ought ſo to order thē ſelues, that they ſhould pleaſe theyr neyghbour vnto his wealthe & edifienge. For Chriſte pleaſed not hym ſelfe. Wherfore we ought to receaue one another, euen as Chriſt hath receaued vs vnto the glory of God, and to beare one anothers burdē, ſeing that we be all mēbers of one body, & haue one heade, whiche is Jeſus Chriſt.

Lyars of our tyme.

Beſydes theſe aforſayd, the vngodly Byſhop of Rome & al his wicked kygedome are lyars, & all theyr decrees, actes, lawes, conſtitucōs, councelles. &c. that fyght with goddes worde, are lyes, & very mad fan taſies, by no meanes to be beleued of ony faythfull harte.

Agayne all Hypocrites, Sacramentaries, Anabaptiſtes, ⁊ all authors of falſe ſectes, are lyars. To conclude, ſo many as diſſente from God ⁊ his mooſt blyſſed worde, are lyars, whither it be in doctrine, teachyng, lyuynge, manners, conuerſacion or otherwyſe.

Thus ſe we what we are of our ſelues, euē very lyars, ⁊ into what great captiuite we be throwen thorow Adā, ⁊ that we can not by our owne ſtrengthes be deliuered from this bōdage, but only by the ſpirite of hym, which ſayth. If ẏ ſonne maketh you free, thā are ye fre in dede. Joan.viii For where the ſpirit of the LORDE is, there is liberte. ii.Cor.iii. Therfore that we maye haue that vnccion ⁊ annoyntyng in vs, I meane the holy Ghoſt, ẏ maye teache vs all trueth, Joan.xiiii. and xvi. i.Joan.ii. we muſte with continuall prayers

reſorte

Luke.xi.
Math.vii.
Ro.v.x.
Joan.iiii.

reſorte vnto oure heauenly father, whiche vndoubtedlye wyll gyue a good ſpirite, to ſo many as aſke it of hym. For he is a beneficiall Lord ſufficiētly rytch for ſo many as call on him in ſpirite, and trueth, as it followeth.

¶ The thyrde verſe.

What ſhall I gyue agen vnto the Lord for al thoſe thynges/that he hath gyuen me.

¶ The fyfte ſtrynge.

After that our Mynſtrell Dauid hath diligently pondered with hīſelfe, what he is of his owne nature, euen a very lyare, and one that is replete with all ſynne & iniquite, thynkyng, breathynge, ſpeakynge and doynge all that euer is nought & vnthankefull in the ſight of God, & whan on the otherſyde he hath agayne conſydered howe that God of his mere marcy, fre bounte & vnſpeakable goodnes hath deliuered hym frō all theſe greuous enormities without his merites or deſertes, he begynneth nowe to delighte no more in carnall & trāſitory thinges, but in ſpirituall and heauenly thynges, & weyeth, pondreth, & conſiderethe howe he maye ſhewe hym ſelfe thanckefull agayne vnto God for ẏ innumerable benefites, which he hath receaued at ẏ hand of God. What ſhall I gyue agen, ſaythe he, vnto the LORDE for all thoſe thynges, that he hath gyuē me? O kynd & thanckefull harte, farre eſtraunged from al ingratitude & vnthākefulnes. He knowethe full well, that to recōpence & make God amendes for ẏ kyndnes that he hathe ſhewed vnto him, it lieth not in his power, notwithſtandyng he deſyreth very greatly to do ſomewhat, wherby he maye ſhewe hys thanckefull harte agayne toward God. For he confeſſeth that all that euer he hathe beyng good, he receyued it of God, as S. Paule ſayth: What haſt thou, yͭ thou haſt not receued? If thou haſt receaued it, why doſte thou reioyce as though yͧ haddeſt not receued it? S. James alſo ſaythe: Euery good & perfecte gyfte is from aboue, commynge downe from the Father of lyghtes.

1. Cor. iiii.

Jacob. 1.

On this manner oughte we to pōder with our ſelues the ineſtimable benefites & great giftes of God towarde vs. Fyrſt that he made vs not lyke to brute beaſtes, but lyke vnto his owne ymage, neyther dyd he place vs in hell, or in ſome other dolorous & ſorowefull place, but in ioyfull Paradiſe, where all kynd of pleaſures dyd abound. He endewed vs with wyt, reaſon, diſcrecion, prudence, wiſdome, knowledge & wyth

We oughte euer to ſet before oure eyes yͤ benefytes of god

Gen. 1.

all

al other thynges, that ſhould moue Gene.ii.
vs vnto godlynes & vertue, ſetting
vs at oure owne liberte to do what
ſo euer we woulde, only he gaue vs
a cōmaundement to abſtayne from
the tree of lyfe, & told vs lyke a mer
ciful father before, that whan ſo e-
uer we did taſte of ẏ, we ſhould dye
the death. Notwithſtondynge this Gene.iii.
his mooſt gentle premonicion tho-
rowe ẏ ſubtilite of Satā, we brake
his mooſt godly precepte, & threwe
our ſelues into ẏ deathe, wherof he
tolde vs before, ſo that nowe of all
earthly creatures we ware become
mooſt miſerable. Yet beholde agen
the great goodnes of God towarde
vs, whā we had worthely deſerued
to be damned for euermore, he dyd
not, as he handled the Aungelles, Job.iiii.
ſtreyghtwayes caſt vs ito hell fyre, ii.Petre.ii.
but marcyfully ſente vs into thys
world, that we myght here repent,
deplore, lament, & bewayle our ſyn-

full & abhominable offence, that by this meanes thorow the diuine prouidence we myght afterward be reſtored to our olde innocency & be ſaued. Neyther ſent he vs hyther as into a ſalte, barrē, & deſolate place, or wyld foreſt, but rather into ſuch a kyngdome, as floryſheth with all kyndes of rytches, treaſures, pleaſures, & mooſt goodly poſſeſſions, ſo that we can deſyre nothynge, but yͭ we haue it here redy at hande. He hath garnyſhed the earth wͭ grene graſſe, ſwete herbes & mooſt pleſaũt floures. He hath gyuen vs all kyndes of grayne to ſowe in the earthe for our ſuſtenaunce. He ſendeth vs rayne & temperate heate in conuenient tyme for yͤ fortunate encreaſe therof. He hath planted vs trees, & garnyſhed thē in tyme of the yeare withe mooſt goodly grene leaues & fruites to ſerue our neceſſary buſineſſes, for diuers cauſes. And as he hath replenyſhed the earth with all kyndes of beaſtes, ſo hath he ſtuffed the ſea & other waters with īnumerable ſortes of fyſſhes. And of all theſe thinges with many other mo hath he made vs Lordes, rulars, gouernours, owners. Neyther dothe his kyndenes here ceaſe concerning temporall thynges. For he hath alſo ſet ouer vs as a mooſt beautiful roofe & goodly ſeelynge, the firmamēt or ayer, which in the day tyme ſheweth vs lyght thorow the clerenes therof, wherin for our great cōſolacion & cōforte, he hath alſo ſet a goodly great lyght, whiche we call the ſonne, by the vertue & operaciō wherof, ẏ erth bringeth forth her fruites in due ſeaſon, yeldyng them to vs bothe rype, apte & mete for oure vſe, whan conuenient tyme requireth. For the nyghte tyme agayne, becauſe we ſhould not be diſmayde thorowe the great darkenes, wher

Pſal. viii.
Heb. ii.

K.iii. with

with yͤ earth is than ouerwhelmed ſeynge it is a tyme appoynted not to laboure but vnto reſte, not vnto trouble, but vnto quietnes, not vnto watchynge, but vnto ſlepynge, God hath mooſt gorgiouſly garniſhed the firmament withe a goodly great lyght, called the moone, & wͭ innumerable Starres mo for oure great ioye, pleaſure & cõfort, ſo yͭ no gardẽ, be it neuer ſo pleſaũtly referted & ſtuffed full of herbes mooſt amiable in aſpecte, maye be cõpared vnto it. And al theſe thynges hath God wrought and done not for his owne ſake, but for ours, not for his owne wealth & felicite, but for oure profyt and commodite.

Hytherto haue I ſpoken of his tẽporal gyftes, which though they ſeme to be muche precious, as they are in dede, yet are they nothynge to be compared vnto thoſe that follow. For looke howe muche the ſpirite excelleth the body, ſo muche do theſe gyftes excell the other beynge incõparable, & not able by ony meanes to be recõpẽſed of ony creature neyther in heauen noꝛ in earth.

Fyꝛſt what an exceedynge gentlenes of God was this, whã we were woꝛthely condemned foꝛ our offẽce, & had no hope of health, to pꝛomiſe vs ſtreyght wayes, bicauſe we ſhuld deſpayꝛe, ỹ his only begotten ſonne the higheſt treaſure that he hadde, ſhoulde come downe from his right hand, be conceaued by ỹ holy ghoſt, take very fleſh & be boꝛne of ỹ mooſt pure virgin Mary, yea and ỹ withoute the ſeed of ony man, reconcyle vs to his fauoure, make an attonemẽt foꝛ vs, purchaſed grace, mercy, & remiſſion of our ſynnes, offer his mooſt bliſſed body a ſwete ſmellyng ſacrifice foꝛ our iniquite, ſuffer his mooſt precious bloud to be ſhed foꝛ the purgacion & clenſynge of oure

Gen.iii.
Eſa.vii.
Math.i.
Luke.i.
Coloſſ.i.
Ephe.i.
Eſa.liii.
Ephe.v.
i.Joan.i.
Math.i.

ſynnes, ⁊ become a perfecte ⁊ ful ſatiſfaccion for all the ſynnes of hys people, that is, of ſo many as repēt, beleue in him, and lead a godly and innocent lyfe. This promiſed God the father oftentimes, ⁊ accordyng to his promyſe at his tyme, predeſtined and tofore appoynted he mooſt faythfully performed it vnto ẏ perpetuall ioye ⁊ comforte of all true Chriſtiās. But in the meane ſeaſon howe great ſees of kyndnes dyd he opē vnto vs? After that he had ſet vs in this world, howe dyd he proſper vs in all thynges, that we wēt about? How dyd he giue vs ẏ victory of our enemies? Howe wonderfully dyd he delyuer vs from oure cruell enemy Pharao? How marueilouſly preſerued he vs whē he made the red ſee to gyue place vnto vs? How fauourably dealt he with vs, when he gaue vs meate frō heauen And water out of the harde rocke?

Exo xiiii.

Ex.xvi.xvii

What a londe dyd he gyue vs flowynge with mylke & honye. And bycauſe we ſhoulde lyue an honeſt and godly lyfe before hym, dydde not he gyue vs his mooſt holy lawe, yea & that not only ĩ tables of ſtone, but alſo wrytten in our hartes by ẏ holy Ghoſte? What goodly ceremonies alſo receaued we of hym, whiche were myſteries, figures, types, cloudes & ſhadowes of good thinges to come, euen of Chriſte, of hys mooſt holy paſſion, glorious reſurreccion. &c. All theſe thynges ware great conſolacion to the true, ſpirituall, & chriſten men, in aſmuche as they preached Chriſt vnto thē, which accordynge vnto theyr fayth wholly fixed on ẏ promyſe of God, came at the tyme appoynted ĩ to this miſerable world toke fleſh of the mooſt glorious virginne Marye, became lyke to vs in all thynges, ſyn alone excepte, preached vnto vs the wyll

Exo. xx.
Hier. xxxi.

of his heauenly father, wrought miracles, ſuffered & dyed for oure ſynnes, & on the thyrd day roſe agayne for our iuſtificacion. Certayne dayes after he aſcended into Heauen, where he nowe ſytteth on yͤ ryghte hande of god the father almyghty, beynge there not ydle, for he inceſſauntly prayeth for vs, beynge our mediatoure & aduocate, apeaſynge dayly the fathers wrath & purchaſynge for vs all good thynges. And at the latter daye, he ſhall come agē to iudge bothe the quicke and the dead, both the faythfull & vnfaythfull, bothe the ſhepe & the goates, & than ſhal he take vs both body and ſoule enunited togyther withe hym into eternall glory, where we ſhall remayne wyth him for euermore.

Marc.xvi.
Luke.xxiiii.
Act.i.
He.ix.
i.Tim.ii.
i.Joan.ii.
Math.xxv.
i.Cor.xv.
i.Theſ.iiii.

If ony man deſyreth to knowe more of the benefites of god, and of his vnmeſurable kyndenes toward vs, let hĩ reſorte vnto yͤ Pathwaye of prayer, & read, where I entreate of thanckes gyuyng from the xlii. Chap. vnto the xlix. & there ſhall he ſe this matter entreted of at large.

Searche the Pathway vnto prayer

If we dyd conſyder on this wiſe the ineſtimable benefites of god to ward vs, vndoubtedly we woulde leaue our vnthanckefulnes, & ſaye wyth Dauid, what ſhall I gyue agayne vnto the Lorde, for all thoſe thynges, that he hathe gyuen me? But let vs ſe what our Mynſtrell entendeth to gyue agen vnto god, that we maye followe hym and do ſo lykewyſe.

¶ The fourthe verſe.

I wyll take the cuppe of healthe/ & caull vpon the name of the Lorde.

¶ The ſyxte ſtrynge.

HEre Dauid expreſſeth two thinges, yͭ he entendeth to do. One is to take the cuppe of health. The

other to cavll on the name of the
What the cup of helth ſignifye. LORDE. These are two thynges, wherin God very much delighteth. Fyrſt he ſayth, he wyll take ẏ cuppe of health, wherby is vnderſtand affliccion, trouble, perſecucion, mortificacion of olde Adam, kyllynge of carnall affectes, ſlayenge of fleſhly luſtes, bearyng of the croſſe, and at the laſt death, as it appeareth by ẏ wordes of Chriſt to the ſo͂nes of Zebedeus: Math. xx Can ye drynke, ſayth he, of the cuppe that I ſhall drynke? Alſo Math. xxvi to his father, Let this cup departe from me, wherby he vnderſtandeth his paſſion & death. To recompenſe partely ẏ kyndenes of God, Dauid ſayth, that he wyll mortifye the ragig luſtes of his owne fleſh, ẏ fyght agaynſte the ſpirite, & neuer leaue vntyl he hath made ẏ body ſubiecte to the ſoule, that in all poyntes it maye be obediente to the lawe and wyll of God. For this is an hygh &

acceptable ſacrifice to God as Dauid wytneſſeth i another place, a ſacrifice to God is a troubled ſpirite, a contrite & humble harte God wyl not deſpyſe. S. Paule alſo ſaythe, I beſeche you brothers by the tender mercyes of God, that you gyue your bodies a ſacrifice, ẏ is quicke, holy & acceptable to God, whiche is youre reſonable ſeruynge of God. And God himſelfe ſayth by ẏ Prophet, vnto whome ſhal I looke. but vnto the hũble & broken in ſpirite, & vnto hym ẏ feareth my wordes.

Pſal.l.

Rom.xii.

Eſa.lxvi.

Agayne he confeſſethe here that he wyl not only mortify his carnal luſtes, that he maye be truely ſpirituall, but he wyll alſo paciently ſuffer, what ſoeuer croſſe, that is, trouble, perſecucion and affliccion God layeth vpon hym, yea thoughe it be very death. His harte is nowe ſo enflamed ẇ the loue of God for the benefites that he hathe ſhewed vnto hym, that he recoſiteth not only all that he hath, but alſo his very lyfe to vile & of to ſmall a price to gyue agayn for the glory of God, that he may at the leaſt in ſome parte ſhew hymſelfe thankeful vnto ſo bounteous & gẽtle a Lord, as S. Paule ſayth, The holy Ghoſt wytneſſethe & ſayth, yͤ bondes & troubles abyde me in euery Citie. But I care not for it, neyther is my lyfe dere vnto me, ſo that I may fyniſh my courſe with ioy, & the office that I haue receaued of the LORD Jeſu to teſtify yͤ goſpel of yͤ grace of God. For I am not only redy to be bound, but alſo to dye for yͤ name of yͤ LORDE Jeſu.

Act.xx. and.xxi.

It is not without a cauſe, that he calleth affliccion, trouble, or perſecucion, the cuppe of helth or ſaluacion, for it brĩgeth ĩ dede helth & ſaluaciõ to a true Chriſten man. And though the croſſe be bitter to yͤ fleſh yet is it ſwete and healthfull to the ſpirite.

Why affliction is called the cup of health.

ſpirite. And yͤ more yͤ body be depreſſed & made low, yͤ more is yͤ ſpirite exalted & made hygh, as ſ. Paule ſaith though our outward mā be brokē, yet yͤ iward is renewed day by day. Agen, we are not detters to yͤ fleſh, yͭ we ſhould lyue after yͤ fleſh. For yf ye lyue after the fleſhe, ye ſhal dye. But yf ye mortifi yͤ dedes of yͤ body in yͤ ſpirite, ye ſhall lyue. For they that are lead with yͤ ſpirite of god, are the ſonnes of GOD. Therfore ſayth Chriſt, If ony man wyl come after me, let hym deny & forſake hīſelf, & take his croſſe dayly & follow me. For by many tribulaciōs muſt we enter into yͤ kyngedome of god. And all yͭ wyll lyue godly in Chriſt Jeſu, muſte ſuffer perſecucion. It was neceſſary, ſayth the ſcripture, that Chriſt ſhoulde fyrſt ſuffer, and ſo ryſe agayne, & enter into glorye.

ii. Cor. iiii.
Rom. viii.
Luke. ix.
Act. xiiii.
ii. Tim. iii.
Luke. xxiiii.
Heb. x.

But foraſmuch as it is an hard thing for a mā of his owne ſtrēgth

paciently

parfectly to beare the Croſſe, and to
ſuffer rebuke, ſlaunder, ignominy,
blaſphemy, euel reportes, empriſō-
mēt loſſe of goodes, yea ⁊ perchaūſe
very death for Gods truethe and yͤ
glory of his worde, ſeyng yͭ though
Math. xxvi the ſpirite be redye, yet the fleſhe is
Marc. xiiii weake, therfore Dauid ſaythe, He
wyll call on the name of the Lorde.
Wherfore? Verely for ſtrēgth, that
he maye be able to beare the croſſe yͭ
is layd vpon his backe, yͭ he ſwarue
not whan perſecucion cōmeth, and
ſo ſlaunder yͤ trueth, which ſo bolde
ly he profeſſed before. For withoute
the aſſiſtence of Goddes ſpirite no
man is able to abyde in the tyme of
perſecucion, ſemeth he neuer ſo ua-
Math. xxvi leaunt a ſouldiour at other tymes,
Marc. xiiii. as we may ſe in yͤ Apoſtles of Chriſt
Luke. xxii. whiche before theyr maſter was in
Joan. xiii. onye daunger, promiſed that they
woulde neuer forſake hī, but ſticke
vnto hym euen vnto the very deth,

yet whan they came to the bronte, wel was he that could ronne away faſteſt, in ſo much that he, which before craked mooſt, & ſhewed hiſelfe boldeſt of al the other, I meane Peter, dyd not only fle away from his maſter, but alſo ſhamefully denyed hym vnto a poore mayde, & ſware yͭ he neuer knewe hym, ſo impotente, weake, frayle, & ful of all imbecilite is man, if he be lefte vnto hymſelfe, & not endewed with ſtrength from aboue. Therfore our Mynſtrel Dauid, kynge & Prophet, not crakyng of his owne ſtrẽgthes, nor boaſting of his owne free wyll withoute the healpe of Gods ſpirite, ſayth that he wyll call on the name of yͤ Lord for ſtrength & valeaunce, yͭ he maye manfully abyde in the tyme of perſecucion, confeſſe the trueth of Goddes worde, & publyſhe his glory before all mẽ, yea though a thouſand deathes ſhould followe. It is very

proſitable for afflicte ⁊ troubled cō
ſciences to caull on the name of the
Lorde. For as Salomon ſayth, the
Pro. xviii name of the LORDE is a myghtye
toure, ⁊ very ſtrong Bulwarke, vn
to that doth the ryghteous mā fly,
⁊ he ſhall be exalted ⁊ fynd ſocoure.
Pſal. xxxix. Bliſſed is that man, which putteth
his truſte i the name of the LORDE,
⁊ regardeth not vanities ⁊ falſe y-
Pſal. xlix. maginacions. Call on me, ſayth
God, in the day of thy trouble, and
I wyll delyuer the, and thou ſhalte
honoure me.

Thus ſe we partely how Dauid goeth about to ſhewe hīſelfe thākefull agayne vnto God for the ineſtimable benefites, that he hath gyuē hym. He wyll mortify his carnall affectes, ⁊ paciently ſuffer what ſo euer croſſe, perſecuciō, trouble or affliccion be layde vpon his backe for Gods truethes ſake. And that he maye be the more able to do theyſe thynges, he wyll caull on the name of the LORDE. All theſe be very acceptable thynges in ẏ ſight of god. And God thyncketh his benefites wel beſtowed, where ſuch gyftes be gyuē agayne vnto hym, procedyng from a gentle & thanckefull harte.

Nowe we beynge no leſſe bound vnto God for his gentlenes thā Dauid was, ought to ſhewe our ſelues no leſſe thanckefull agayne to hym, thē Dauid dyd, or els are we muche vnworthy this ineſtimable beneficence of God. We ought therfore to prouyde ẏ no ſynne reygne in this oure mortal body, but that we mortifye our earthly members, whoredome, fornicacion, vnclennes, wantonnes, euell concupiſcence & couetouſnes, which is the worſhypping of Idolles, for the which the wrath of God is wonte to come vpon the chyldren of vnbeleue. All wrath, indignacion, malyce, curſed ſpeaking

Rom. vi.
Coloſ. iii.
i. Cor. vi.

Coloſ.iii. fylthy cōmunicacion, lying oughte Ephe.ii. we to laye aſyde, & put vpon vs ten Rom.vi. der mercye, gentylnes, honeſt beha Ephe.iiii. uiour, mekenes, ſoftenes, goodnes, Galla.v. charite, peace, ioy, fayth, tēperaūce, Colloſ.iii. with all the other fruytes of ẏ ſpirite. For they ẏ are of Chriſte, haue crucified the fleſh, with the luſtes & concupiſcenſes therof, yea they are dead to the world, and theyr lyfe is hyd wyth Chriſt in God.

Moreouer we muſt be contēted to take the cuppe of helth at ẏ LORDES hande, & paciently ſuffer whatſoeuer croſſe he layeth vpon vs, yea & prayſe hym in the myddes of our trouble, recountynge our ſelues ſo Phil.i. moche the more blyſſed, ſeynge that Act.v. it is gyuen vnto vs not only to be- ii.Tim.ii leue in hym, but alſo to ſuffer for ẏ Pſa.xxxiii. glory of his name, beyng thorowly perſwaded, that yf we ſuffer wyth Chriſte, we ſhall reygne with hym.

For many are the troubles of the ryghteous in this worlde, but from the all ſhall the LORDE delyuer the, yf none otherwyſe, yet at ẏ leaſt by death, which is the nexte waye vnto the very true lyfe.

And becauſe it is hard for ẏ fleſh to awaye with the croſſe (which ſeketh glory, wealth, eaſe, rytches, honour, & not ignominy, ſcaſenes, diſquietnes, pouertie, ſhame & opprobry) therfore muſt we flye with feruent and continuall prayers vnto God & vnto his mooſt holy name, ẏ we maye haue ſtrength ſent vs frō aboue, to do theſe thinges aforſayd that by no meanes we be found ingrate, vnthanckefull & vnworthy ẏ great & vnmeaſurable kyndeneſſe, whiche God hath ſhewed vnto vs. So ſhall God not only not take away his giftes from vs, but alſo encreaſe them dayly more & more, as the Scripture ſayth, to euery one

Mat.xiii.

that

Marke.iiii. Luke.viii. that hath, it ſhall be gyuen, and he ſhall haue abundance. But who ſo hath not, from hym ſhall be taken a waye, euen that he hath alſo.

But lette vs heare more of oure Mynſtrelles ſonge.

¶ The fyfte verſe.

I Wyl pay my vowes vnto the Lord before al his people.

¶ The ſeuenth ſtryng.

Dauid goethe forthe to declare what he wyll rẽder vnto God for all thoſe thynges that he hathe gyuen hym. Before he ſayd, that he would take the cuppe of helth, and caull vpon the name of the LORDE. Nowe he addethe, that he wyll alſo paye his vowes vnto the LORDE, yea and that before all his people. But what vowes are theſe? Verely not vnfaythfull & folyſhe vowes, which diſpleaſe god, as ẏ ſcripture ſayth,

What the vowes ar ẏ Dauid wyl fulfyl and performe.

ſaythe, but ẏ earneſt promiſes that he made vnto God for to fulfyl his mooſt holy Commaundementes. Theſe vowes wyll he paye. Theſe promiſes wyl he performe. For they make vnto the glory of god, the edifienge of his Chyrch, & the health of his owne ſoule. Therfore wyll he ſtycke to them, euen vnto the very death.

Eccl.v.

God gyueth a commaundement & ſayth, heare Iſrael, thy God is ẏ one & alone God. Thou ſhalte haue no ſtraunge Goddes in my ſyghte. Thou ſhalte make the no grauen Image. &c.

Exo.xx.
Deut.v.

Dauid beynge one of the true iſraelites hath made a vow to kepe this mooſt holy precepte. And as he hathe this vowe, ſo wyll he laboure to ꝑforme it. For it is not vnfaythfull nor folyſhe, but agreable to the ſcripture, neyther dothe it prouoke the keper of it vnto muche inconue-

The fyrſte commaundement.

niſce & abſurdite, but rather vnto great vertu & holynes. So that he is fully bent to performe his vowe Let the vnfaythful Idolaters worſhyp what Idoll or falſe God they lyſte. Dauid wyll ſurely cleaue to this one & alone true God. For in his hart ſhall none ſyt but this one God alone, neyther wyll he admyt ſo moch as the ſhadow of ony other to be ioyned with hym, & to haue felowſhyppe with his God. This his God alone wyll he worſhip, honour & ſerue. This his God alone wyl he bow & do reuerence vnto. This his God alone wyll he loue with all his harte, mynde, ſoule, & withe all hys powers. This his God alone wyll he magnify & prayſe for euer & euer

Deut. vi.
Math. iiii.
Luc. x.

And bicauſe he may not once be moued by ony vayne ſpectacle, & ſeduced from the honour, worſhyp and ſeruice of this god vnto ony imags ſeruice & Idolatry, he hath made a ſure vowe & faythful promiſe, that he wyll make no grauen Image, ydoll, or mawmet, but he wyll onlye cleaue to this his one & alone God, & ſerue hym not in external ceremonies, but in ſpirite & trueth. For cōfounded be all they, & ſhame lyghtē on them, ſayth he, that worſhip grauen ymages, & glory in theyr mawmettes and Idolles.

Joan. iiii.
Pſal. xcvi.

Agayne God cōmaundeth, ſayeng. Thou ſhalt not take the name of thy Lord God in vayne. Dauid hath made a ſolemne vowe and earneſt promyſe, that he wyl kepe this mooſt blyſſed Commaundement of God alſo. He wyl not abuſe ẏ name of his Lorde god by no meanes. He wyll ſweare by nothynge that euer god made, nother by heauen nor by earth, nor ony other oth. His communicacō ſhall be, yea, yea, na, na. In his aduerſite wyl he flye vnto ẏ name alone of his Lord god, as vnto a

The ſecond commaūdement.
Math. v.
Jacob. v.
Pro. xviii.

to a ſtronge Caſtel & myghty Bulwarke, & caull on that for healpe & refuge. And i his proſperite he wyll not forgette the name of his Lordes God, but celebrate, magnify, cōmēd & prayſe it, yea & lyfte it vp wᵗ perpetual encomies, laudes & prayſes.

The thyrde commaūdement.

Moreouer god ſayth, thou ſhalt ſanctify ẏ ſabboth daye. This hath Dauid alſo vowed to obſerue and kepe. He wyl not therfore ſpend the ſabboth daye in ryotynge, banketyng, playeng, dauncyng, ſyngyng & ſuche other vayne paſtimes, but in the meditacion of Gods lawe, in readyng the holy ſcriptures, in hearyng godly ſermons, in lyftyng vp his harte vnto god wᵗ feruent prayers, in gyuyng thanckes to ẏ Lord for his benefites. &c. He wyll alſo expulſe all ſynne out of his breſt, & be at peace with God.

The forthe commaūdement.

Furthermore god commaūdeth ſayeng, Honour thy father and mother.

ther. Here agen hath Dauid made a vowe to fulfyl this precepte alſo. So that he wyl gyue honour, reuerence, & worſhip to ſo many as this lawe requireth, yea his inferiours wyll he not diſhonour.

God gyueth a commaundement & ſayth. Thou ſhalte not ſlay. Dauid hathe earneſtely vowed to kepe this. So that he wyll ſhed no innocent bloud, hurte no man, ſeake no mans death, but fauoure and loue all men, yea euen his very enemies.

The fyft cõ maũdemẽt.

Math. v.

GOD ſaythe, Thou ſhalte commyt none adultry. Solemnly hath Dauid vowed to obſerue this mooſt godly precepte. So that he wyll be no vnclene fornicatour, nor fylthy adulterer, but to auoyd all vnclennes he wyll couple hymſelfe wythe an honeſt wyfe, a faythfull yokefellowe in holy wedlocke, which is honorable amõg al men, & bed vndefyled, to her alone wyl he cleaue, & for

The ſixt cõ maũdemẽt

i. Cor. vii.

Heb. xiii.

Phi. iiii.

her

Math.xix.
Ephe.v.
Coloſ.iii.

her ſake refuſe all other woman, be
they neuer ſo beautifull, fayre, pro-
per, mynyon, tall, eloquent, ryche,
worſhypfull, honorable, noble. &c.
louynge her as his owne fleſhe, yea
euen as Chriſt loued the congreg
cion.

The ſeuẽth cõmaundement.

Moreouer God commaunded,
ſayeng, Thou ſhalt do no theft. As
for this precepte, Dauid hath ear-
neſtly vowed to kepe it vnto the v
termooſt. So that he wyl not only
not ſteale, but alſo bounteouſly giu
to ſo many as haue nede of his help

The eyghte cõmaundement.
Prouer.x.
1.Pet.iiii.
Math.vi.
and xviii.

And where as God ſaythe, thou
ſhalt ſpeake no falſe wytnes agenſt
thy neyghbour: Dauid had vowed
& made a faythful promyſe, that h
wyl rather, as charite requireth, co
uer the multitude of ſynnes, for
gyue them that offend hym, & ſeak
to profyt all men no leſſe then him
ſelfe.

Finally where God ſayth, thou
ſhalt

Mar. x.
The nynth & x. Cõmaundement.

ſhalt not couytte thy neyghbours wyfe, nor houſe, nor feld, &c. Dauid is fullye at this poynte not once to couyt ony parte of his neyghbours goodes, but rather to helpe hym forwarde & to do for hym, what ſoeuer lyeth in his power.

Mat. v.

Theſe be the commaundemẽtes of God, and theſe hath he vowed to kepe. Theſe vowes therfore wyll he paye vnto the LORDE, yea & that before all his people, that men ſeynge the lyght of his good workes, maye glorify his father, which is in heuẽ

The offyce of a kyng

And for as muche as Dauid is a kynge, & hathe vowed vnto God to do the office of a true kynge, whiche is to mayntayne vertue and to expulſe vice, he wyll not only prouide that he hym ſelfe kepe theſe cõmaundemẽtes, but that all his ſubiectes alſo kepe them euen from the hyeſt to ẏ loweſt. He wyll do his diligẽce that there ſhall no God be worſhypped

ped

Worſh god ÿ al kynges & rulars wold do thus.

ped in his kyngdome amonge hys people, but the one and alone true God of Iſrael. Hym only ſhall they honour, worſhyp, prayſe, ſerue and loue. Nother ſhal ony grauē ymage be ſuffred to be made in his Realme for to obſcure & blotte the glorye of this almighty god. On the name of this God alone ſhall all hys people caull, & flye vnto in theyr aduerſite prayſe & commende it for euer and euer, nether ſhall ony of them be ſo bold as once to ſwere vniſtly by it.

The Sabboth daye ſhall all his ſubiectes ſanctifye. They ſhall not ſpend it vaynely & ydelly, but vertuouſly & godly, in readynge ÿ holy ſcriptures, in hearyng Gods word ſincerly preched, in prayeng feruētly vnto god, and in ſuche other godly meditacions. Theyr ſuperiours ſhall they honoure alſo with all humilite, ſubmiſſion and obedience. They ſhall kyll no man, but defend euery man in his ryght, loue all mē wyſhe well vnto them, do for them what ſo euer they are able.

As for fornicaciō, adultry, whordome or ony other vnclennes, they ſhall commyt none, but euery man ſhall freelye be ſuffered to haue hys owne wyfe, and euerye woman her owne huſbonde, & ſo godly lyue togyther in chaſt & pure matrimony. 1. Cor. vii.

And as for ſtealinge, bearyng of falſe witnes, or couetynge of theyr neyghbours goodes, Dauid lyke a true kynge hath vowed & promiſed ſo to order & rule his ſubiectes that none of thē all ſhall faull into thoſe vices & enormities If they do & wyl not amende, Dauid bearethe not ỹ ſweard in vayne, he wyll ſurely punyſh the trāſgreſſours. Rom. xiii. For Dauid hath made a vowe & he is earneſtly bēte to kepe it, ỹ both he & his people ſhal vnfaynedly obſerue the mooſte holy cōmaūdemētes of God. Oh that all kinges, Princes, Dukes, & rulers would follow this mooſt holy & vertuous kynge, & ſtreyghtely looke vnto the obſeruaunce & true kepynge of theſe vowes. For theſe are the vowes that are accepted before God Theſe are the vowes that caſte no mans ſoule into the daunger of euerlaſtyng damnacion, but rather healpeth forwarde vnto the enheritaunce of lyfe eternal. Theſe are no popyſh, monkyſh, ſuperſticious & phariſaicall vowes, inuented of the ydle braynes of mē, but pure godly, wholeſome & chriſten vowes which ſo many as hope to be ſaued, ought ſtreyghtly to obſerue & kepe, yea to performe them vnto the vttermooſt of theyr power.

Thus ſe we what the vowes are that Dauid wyll pay vnto yͤ Lord before all his people, for his benefytes, euen the fulfyllyng of Goddes commaundementes, & doynge hys office, as it becōmeth a true kinge So lykewyſe muſt we do, and paye our vowes, alſo to yͤ LORDE that is to ſaye, kepe his holy commaundemētes, forſake the world, the dyuell & the fleſh with all theyr pompes & pleaſures, as we profeſſed at oure baptiſme, & euery man lyue accordynge to his vocacion & callyng, as for an example.

Let thē that beare office, authorite, rule and power in the commō weale, punyſh the euel, mayntayne the good, accept no parſon in iudgemente, allowe no falſe accuſacion, ſhed no innocente bloude, heare the ſmall ſo well as the great, ſet forth gods glory, promote his holy word & in all thynges ſeake the profyt of of the common weale.

Rulars
Rom. xiii.
i. Pet. ii.
Exo. xxiii.
Deut. i.

Let the ſubiectes be faythefull, true & obedient to theyr Prynces & hygher powers.

Subiectes.
Rom. xiii.

Lette the Byſſhoppes & Preſtes

i.Petre.ii. Tit.ii Byſhoppes & Preſtes

that be called vnto the office of prechynge, take hede to theyr ſelues, & to all the flocke, in the which ẏ holy Ghoſt hath appoynted thē ouerſeers to fede the cōgregacion of God. Lette them fede Chriſtes flocke ſo muche as lygheth in theyr power, & take the ouerſyghte of them, not as thoughe they were compelled, but wyllyngly, not for the deſyre of fylthy lucre, but of a good mynde, not as Lordes ouer the Paryſſhes, but to be an example vnto the flocke.

Act.xx. i.Pet.v. i.Tim.iiii.

Let them caſte awaye vngodly and olde wyuyſh fables, & be vnto them that beleue an example in ẏ worde, in conuerſacion, in loue, in ſpirite, in fayth, in purenes.

ii.Tim.iiii

Let them giue attendaunce vnto readynge, to exhortacion, to doctrine. Let thē ſtudy to ſhew thē ſelues to God laudable, which nede not to be aſhamed.

Huſbondes.

Let the huſbōdes loue theyr wyues, as theyr owne bodyes, and be not bytter, churlyſh or vnkynd vnto them, but gyue honour vnto thē as vnto the weaker veſſelles and as vnto them that are fellowe heyres wyth them of the grace of lyfe.

Lykewyſe let yͤ wyues be in ſubieccio̅ to theyr huſbondes, as vnto the LORDE in all thynges, & ſo behaue themſelues as it becommethe women of an honeſt & godly conuerſacion. Let them aray them ſelues in comely apparell with ſhamefaſtnes & diſcrete behauour, not wythe brayded heere, or golde, or pearle, or coſtely araye, but withe ſuche as it becometh women that profeſſe godlynes thorowe good workes. Lette yͤ inward mā of the hart be vncorrupte, withe a meke & quiet ſpirite, whiche before God is moche ſet by. For after this manner in the olde tyme, dyd the holy women, whiche truſted in God, tyer them ſelues, & were obedient to theyr huſbondes:

Wyues.
i.Cor.xi.
Ephe.v.
Colloſ.iii.
i.Tim.ii.
i.Pet.iii.

Gen.xvi. euen as Sara obeyed Abraham & called hym Lord, whoſe doughters the wyues are, ſo longe as they do well, nor being afrayd for ony trouble.

Fathers. Let fathers not rate theyr chyldrē, leſt they be of a deſperate mind but bryng thē vp in the nourtour and informacion of the LORDE.

Children. Let the chyldren alſo obey theyr parentes in all thynges, for yͭ is well pleaſynge vnto the LORDE.

Maſters. Let maſters do vnto theyr ſeruauntes that which is iuſt & equal puttynge awaye threatenynges, & know that they alſo haue a maſter in heauen, with whome there is no reſpecte of parſons. Act.xx. Rom.ii.

Seruaũtes. Let the ſeruauntes agayne be obediēt vnto theyr bodely maſters in al thinges wͭ feare & tremblyng in ſiglenes of harte as vnto Chriſt, not wͭ ſeruice only in the eye ſyght as men pleaſers, but as the ſeruaũtes Coloſ.iii. Epe.vi.

tes of Chriſt, doyng the wyll of god from the harte wythe good wyll. Let them thyncke, that they ſerue the LORDE and not men, & let them be ſure, yͭ what ſo euer good a man doth, he ſhall receaue it agayne of yͤ LORDE, whether he be bond or free.

Tit.ii.
i.Pet.ii.

To cōclude, let euery one amōg vs do our dutye, & lyue accordyng to the vocacion, whereunto God hathe called vs. So ſhal it come to paſſe, yͭ we ſhall not walke vnworthy the kyndenes of God. So ſhall we truly paye our vowes vnto the LORDE. So ſhall we faythfully performe yͭ, which we heretofore promiſed in baptiſme. So ſhall we dayly more & more encreaſe in the loue of God, & taſte more plēteouſly of his bounteous giftes.

But it is to be noted, that Dauid ſaythe, Before all his people. This is none other thynge, but yͭ which Chriſt commaundeth in the in as much as Chriſte hathe choſen them from the worlde, therfore the world hateth them. What is than to be ſayd? Verely whither we liue or dye, we are the LORDES, and precious is the death of Sayntes in yͤ ſyght of yͤ LORDE, as it followethe.

¶ The eyght ſtrynge.

Precious in the ſyghte of the Lord is the death of his Sayntes.

THis ſong of our Mynſtrel Dauid muſt nedes be very pleſaũt & delectable to the hearers, ſeyng yͭ he ſyngethe all thynges in ſuche a godly & goodly order, & ſetteth euery thynge in his ryght place. For after that he hath made mẽcion of payenge his vowes vnto the Lord, whyche is to do all thynges accordynge to the cõmaũdemẽt of God, & not after the fanſy of carnall reaſon, nor the iugemente of the wyſe worldlynges, wherof is lyke to enſew, as we haue heard before, much trouble, yea very deth (for yͤ worlde can not abyde to be rebuked nor to haue his pompe, pryde, pleaſures, glory, honour, hypocriſy, ſuperſticion, fayned holynes, phariſaical iuſtice, glyſteryng righteouſnes, dotynge inuencion, fleſhly imaginacions, good ententes. &c. to be reproued yea & condẽned by yͤ worlde of God) he nowe declarethe what a dere & precious a thyng the deathe of Sayntes, that is to ſaye, of the faythfull is in the ſyght of yͤ LORD, be it recounted before the worlde of neuer ſo great ignominy, deſpyte, reproche and ſhame. And this doth he to encourage men to paye theyr vowes vnto the Lorde, that is to ſay, to be earneſt in yͤ word of God, to ſeake the promocion of his glory & to walke innocently before yͤ eies of his diuine maieſte, though al the worlde, world, yea very hell ſhould be wood and ryſe vp agaynſt vs. Precious, ſayth he, in the ſyghte of the Lorde is the death of his Sayntes.

The wycked in thys worlde haue all thynges more at theyr pleaſure thã ẏ true Chriſtians

It is to be noted, that he calleth not the death of the wycked, precious in the ſyght of the Lord, but ẏ death of Saynctes, yea & that not popyſh but Gods Sayntes. Precious, ſayth he, in the ſight of ẏ Lord is the deth of his Sayntes. As for the wicked, ſo longe as they lyue in this world, they lyue more at theyr hartes eaſe, & haue all thiges more plenteouſly at theyr owne pleaſure concernyng tẽporall matters, thã the true chriſten men and faythful Sayntes of God haue, in as much that as we read in diuers places of the holye ſcriptures, the godly many tymes complayne vnto God of the proſperous eſtate of ẏ wycked, & ſeme almooſt to accuſe God of vnrighteouſnes, ſeyng the enemies of

God

Pſal.xliiii.
Rom.viii.
Pſal.ix.

God proſper ſo wel, and haue good lucke in all thynges, ⁊ they agayne which mooſt intierly fauour Goddes word ⁊ ſeke his glory, are mooſt miſerably oppreſſed, ſclaūdered, perſecuted, empreſonned, ⁊ redye to be ſlayne at all houres. For as ẏ Pſalmograph ſayth: The vngodly hath the ouerhande, ⁊ the poore is brēt. The ſiner is prayſed in followyng the luſtes of his harte, ⁊ the wicked is blyſſed and made muche of. My feete were almooſt gone, ſayth Dauid, my treadynges had nygh ſlypt For I was ſore greaued at the wicked to ſe the vngodly in ſuch proſperite. For they are ī no parel of deth, but ſtonde faſt lyke a palace. They come in no miſfortune lyke other folke, nother are they plaged lyke other men. And this is the cauſe ẏ they are ſo puffed in Pryde, ⁊ ouerwhelmed wyth cruelte ⁊ vnrighteouſnes. Theyr eyes ſwel for fatnes they do euen what they lyſte. Corrupte are they ⁊ ſpeake blaſphemies maliciouſly, proud ⁊ preſumpteous are theyr wordes They ſtretch forth theyr mouthe vnto heauen, ⁊ theyr tong goeth thorowe yͤ world. Therfore fall yͤ people vnto them, ⁊ therout ſucke they no ſmall auãtage. Tuſh, ſay they, how ſhal God perceaue it. Is theyr knowledge in the mooſt hygheſt? Lo theſe are the vngodly, theſe proſper in the world Theſe haue rytches in poſſeſſion. Pſal.cxliiii. Theſe haue ſonnes yͭ growe vp as yonge plantes. Theſe haue mynyõ ⁊ trymme doughters, garnyſhed round about euen lyke vnto a gorgious tẽple. Theſe haue theyr garners full ⁊ plenteous wyth all mãner of ſtoar. Theſe haue ſhepe that bryng forth thouſandes ⁊ hondred thouſandes in theyr paſtures and feldes. Theſe haue fatte oxen, yͭ are ſtronge to laboure. To be ſhorte, theſe haue no miſchaunſe, no decay no trouble, no noyſe, no complaynynge in theyr ſtretes that ſhoulde greue them. Jeremy alſo ſayethe, O LORDE thou arte more ryghteous, than that J ſhoulde diſpute wythe the, neuertheleſſe let me talke with the in thynges reaſonable. Howe happeneth it, that the waye of the vngodly is ſo proſperous, & that it goeth ſo well with them, which wᵗout ony ſhame offend & lyue in wickednes? Thou planteſte them, they take roote, they growe, and brynge forthe frute. They boſte moche of the, yet doſte thou not ponyſhe thẽ. Iere.xii.

Thus ſe we howe the vngodlye lyke fat beaſtes wallowe & tomble thẽ ſelues in all kynde of pleaſures, neyther wante they ony thynge in this worlde, that theyr hartes can deſyre, yea they haue more proſperite, than they can awaye wythe all, yet are the godly and Sayntes of Luke.xii.

the Lord oppreſſed with all miſery leadynge a lyfe in great calamite & wretchednes, thā ony creatures in the world. But yet beholde yͤ ende of the wycked. For ſodenly they do conſume, peryſh & come to nought. Pſal.xxxiii The Pſalmographe ſayth: yͤ death of the wicked ſynners is very euel. Agayne, The vnrighteous mā ſhal receaue his plages & ponyſhmētes whan he dyeth. But let vs beholde theſe thynges as i a pure myrrour by rehearſyng certayne Hyſtories. Howe triumphed the wycked kyng Pharao vpon the Iſraelites Gods people? Howe lytle regarded he the ſermons ſpoken, and the myracles wroughte by the ſeruaūtes of God Moſes & Aaron thorow the diuine ſpirite? Howe continued he to perſecute the people of God euen vnto Exo.viii.ix x.xiiii. the very hour of his death. But behold the ende. Whan he was mooſt puffed vp in his pryde, and mooſte bent to do miſcheſe, howe dyd God trap hym in his owne wylyneſſe, & euen broughte that vpon his owne head, that he entẽded to brynge vpon other? Dyd not God meruaylouſly drowne hym with al his wicked army, & preſerue his people by that meanes? But what was that temporall deathe in compariſon to the death eternall, & the mooſt greuous & intollerable paynes that he nowe ſuffreth in hell fyre without mercye.

Agen, how dyd Sennacherib ẏ proud king of the Aſſirians boſt hĩſelf not only agenſt the good kyng Ezechias, but alſo ẏ lyuyng God, yea & blaſphemed hym, ſaying, as ẏ mooſt cruel & lyonlyke tyraunt the great Turke doth nowe a dayes, ẏ he woulde vtterly ſubdue both hĩ & his cõpany, yea & ẏ theyr God ſhuld be no more able to deliuer thẽ, than a broken ſtaffe of rede. He leaned

iiii.Re.viii.
and.ix.
ii.Pa.xxxii
Eccl.xlviii.
Eſa.xxxvi.
and.xxxvii.

muche to his owne poletyke wytt & martiall valeaunce, thynkyng yͭ in aſmuch as heretofore he had ſubdued all kyngdoms, which he inuaded, he alſo ſhould haue ouercome yͤ people of God. But God, which is the lyuynge & almyghtye God able in a twyncklyng of an eye to make fruſtrate & vayne all the fleſhly imaginacions of the worldly tyrauntes, yea & to brynge to noughte all theyr power, ſent his Aungell the very ſame nyghte, that all the miſcheſe was entẽded agaynſt his people, which ſmote in the hooſt of the Aſſirians an hondred foure ſcore & fyue thouſand men. So that Sennacherib brake vp & departed, and was ſhortely after ſlayne wͭ ſwerde of his owne ſonnes. An ende worthye ſuche a proude & blaſphemous Tyraunte. But what is this vnto the infernall paynes, yͭ be endeles, which he nowe remedilles ſuffreth?

iiii.Reg.xix
ii.Pa.xxxii

What pꝛoud crakes alſo dyd yͤ arrogant Tyꝛaũte Holofernes make agaynſt the people of Iſrael, thynkyng that there was no kyngdome ſo inuincible, ſtronge & foꝛtreſſed, but that he with his martiall puiſſaunce & feates of warre was able eaſly to ouercome. So that he toke no thoughte, lyued all in pleaſure, lyke a careles ſwyne, gyuyng hym ſelfe to all kynde of beaſtelyke pleaſures. But howe valeauntly euen by one woman God dyd ouercome hym, and put all his army to flyght, the Hyſtoꝛy maketh mencion. Iudic. xiii.

What ſhal I ſpeke of yͤ two Herodes, wherof the one in the myddes of his fury whē he was mooſt whot & fyꝛy in ſekyng the deth of Chriſt, & foꝛ his ſake ſleynge innumerable infantes, miſerably dyed, bꝛingyng nothing leſſe than his cruell & bloudy purpoſe to effecte, ſo valeaunt & myghty is our loꝛd god to extinguiſh Math. ii.

and quenche the tyrannye of theſe bloudſowpers, whã it is his mooſt godly pleaſure, ⁊ to preſerue thoſe, whome he wyll haue kept fre from theyr crudelite ⁊ furious madnes.

Act.xii.

The other Herode euẽ in yͤ middes of his pompe, honoure ⁊ glory, beynge clad in his kyngly apparel, ⁊ ſet Luciferlike on his iudgement ſeate, after that he had mooſt Tyrauntelyke perſecuted certayne of Chriſtes chyrch, yea ⁊ ſlayne withe ſwerd James the brother of Johñ, was ſmote of the Aũgel of yͤ Lord, becauſe he gaue not yͤ glory to god. So that he was eaten vp of wormes. But what nede J rehearſe ſo many Hiſtories oute of the diuine letters, ſeyng that this one, whiche J ſhal nowe recite, maye ſeme abũdantly to ſatiſfy for to ſhewe, howe precious in the ſyght of the Lorde, the deathe of his ſaynctes is, ſeme theyr lyfe in this world neuer ſo miſerable,

ſerable,wretched,pitieful,poore,nedy,beggerly,& full of all trouble,ſorow,dolour & camalite. Agen, how vile & deteſtable the death of yͤ wycked is in the Lordes ſyght, be theyr lyfe here neuer ſo pompous,galãt, eaſy, voluptreous,ioyful,quiet,careles & popelyke.

Luke.xvi.

S. Luke in his Goſpell declareth, how there was a certen ritche man, which was apparelled wͭ purple & coſtely lynnen, & fared deliciouſlye euery daye. In theſe wordes the Euangeliſt ſheweth manifeſtly howe this rytche man lyued all in pleſure, & had al thinges according to his hartes deſyre. But beholde yͤ ende. He was cruell, merciles & vnpiteful to the poore. Therfore whẽ he dyed, the Scripture ſayth, that he was caried downe ito hel, where he was tormented wyth ſuche greuous flames of fyre, & intollerable burnynges, that he deſyred Abraham to ſend downe Lazarus vnto hym, that he myght dyp the typpe of hys fynger in the water, & coole his tonge, for he was greuouſly tormented in that flame. But Abrahã ſayd, remember ſonne, that yͧ haſte receaued thy pleaſures in thy lyfe, & cõtrary wyſe Lazarus receaued paynes and troubles. Therfore is he nowe cõforted, and thou arte tormented.

As for yͤ poore man, his lyfe was ſo wretched beggerly & miſerable, yͭ no man woulde ſcaſely vouchesafe once to caſt theyr eye & to looke towarde hym, he was ſuch an abiecte ſo vile, ſo rẽt, ſo torne, ſo Lazarlyke & ful of greuous ſores. Only yͤ dogges lycked his ſores. But beholde yͤ ende. This poore man dyed, & was caried of the Ãgels into Abrahãs boſome.

This Hyſtory declareth playnely, howe precious the death of the

Saynctes, that is, of the faythfull is in the ſyght of the Lord, appeare theyr lyfe neuer ſo miſerable before the deynty worldlynges. Agayne, howe vile & deteſtable the death of the wicked is in Gods ſyght, haue they ſpēt theyr lyfe ī neuer ſo much ioye, pleaſure & felicite, & were they recounted before the worlde neuer ſo blyſſed, happye & fortunate, and brought to the ground with neuer ſo great pompe and ſolemnite. And here ſe we that to be true, whiche is written, Wo be to you rytche men, which haue your conſolacion. Wo be to you that are fylled, for ye ſhall honger. Wo be to you that laughe nowe, for ye ſhall lament and wepe. Wo be to you, whan all menne ſhall prayſe you, for accordynge to theſe thynges dyd theyr fathers to the falſe Prophetes. But blyſſed are ye that honger now, for ye ſhall be fylled. Blyſſed are ye ẏ wepe now, for

Amos.vi.
Luke.vi.
Math.v.
Eccl.xxxi

Marke well. ye ſhall laugh. The deynte worldeliges
receaue payne after this life,
but the faythful in ẏ Lorde, which
be oppreſſed w̄ miſerye & troubled
for Gods trueth, ſhall receaue ioye
& glory. So that as Dauid ſayth,
Precious in the ſyght of the Lorde
is the death of his Sayntes. Hereto
agreeth the ſayenge of S. Iohn̄
Apoc. xiiii. in his reuelacion. Blyſſed are the
dead, whiche dye in the Lorde. The
death of Saynctes muſte nedes be
precious in the ſyght of the Lorde,
& they which dye in the Lorde muſt
nedes be blyſſed, ſyng that bothe ẏ
glory of God is ſette forth by theyr
death, & the Saynctes them ſelues
Sap. iii. ſet in a perpetual ioye & euerlaſtīg
Deu. xxxiii quietnes without ony more care or
trouble. For after ẏ they haue offered
vp this theyr lyfe vnto god, the
ſoules of the righteous are ſtreight
wayes in the hand of God, and the
payne of deth ſhall not towche thē.

In the ſyght of the vnwyſe they appeare to dye, & theyr ende is taken for very deſtruccion. The waye of yͤ righteous is iudged to be vtter deſtruccion, but they are in reſte. And thogh they ſuffer payne before mē, yet is theyr hope full of immortalite. They are ponyſſhed but in fewe thynges, neuertheles in many thinges ſhall they be wel rewarded. For God proueth them, & fyndeth them mete for himſelfe, yea as golde in yͤ fornace doth he trye them, & receaueth them as a burnte offerynge, & whan the tyme commeth, they ſhall be looked vpon. They ryghteous ſhall ſhyne as the ſparkes, that run thorowe the rede buſhe. They ſhall iudge the nacions, and haue dominion ouer the people, & theyr Lord ſhall reygne for euer. They yͤ putte theyr truſt in him, ſhal vnderſtand the trueth, & ſuche as be faythefull wyll agre vnto hym in loue, for his choſen

Sap.v.
Heb.xi.
Rom.viii.
ii.Cor.v.
i.Pet.i.

Math.xiii.
i.Cor.xv.
Math.xix.
i.Cor.vi.

choſen ſhall haue gyftes and peace. But the vngodly ſhall be punyſhed accordyng to theyr owne imaginacions, for they haue deſpiſed ẏ righteous, and forſaken the Lorde.

Sap.v. Moreouer the ryghteous ſhall
Math.ix. ſtonde in great ſtedfaſtnes agaynſt ſuche, as haue dealte extremely wᵗ them, & taken away theyr labours. Whan they ſe it, they ſhall be vexed with horrible feare, & ſhall wonder at the haſtines of theyr ſoden helth gronyng for very diſtreſſe of mynd & ſhall ſaye within them ſelues, hauyng inward ſorowe & mournyng for very anguyſhe of mynde: These are they, whome we ſometyme had

Sap.iii. in deriſion, & ieſted vpon. We fooles thought theyr lyues very madnes, & theyr end to be wᵗout honour But lo, how they are coũted amõg the chyldren of God, & theyr porciõ is amonge the Sayntes. Therfore haue we erred frõ ẏ way of trueth.

The lyghte of ryghteouſnes hathe not ſhyned vnto vs, & the ſonne of vnderſtondynge roſe not vpon vs. we haue weryed our ſelues ĩ yͤ way of wickednes & deſtruccio̅ Tedious wayes haue we gone, but as for the waye of yͤ Lorde we haue not knowen it. What good hath our pryde done vnto vs? or what profyt hath the pompe of rytches brought vs? All theſe thynges are paſſed awaye as a ſhadowe. &c. Theſe and ſuche other wordes, ſhall they that haue ſynned ſpeake in hell. But yͤ ryghteoꝰ ſhall lyue for euermore. Theyr reward alſo is wᵗ yͤ Lord, & theyr remembraunce with the hygheſt. Therfore ſhall they receaue a glorious kyngedome, and a beautyfull crowne of the Lordes hand. For wᵗ his ryght hande ſhall he couer the̅, & withe his owne arme ſhall he defende them. &c.

Jacob. v.
i. Pa. xxx.
Sap. ii.
Pſal. xxxix

Thus ſe we how dere & precious

in the ſyght of the Lorde the death
Phil.i. of his Saynctes is. S. Paule hauyng experience of this thing, whẽ he was yet alyue, ſayd on this manner: I deſyre to be diſſolued & loſoned oute of this mortall bodye, & to be with Chriſt. Alſo kynge Dauid:
Pſal.cxix. Wo is me, that I tary i this world ſo longe.

Therfore howe ſo euer the wycked worldlynges recount the death of the Sayntes, whyther it chaunceth to thẽ by famyn, hõger, ſwerde water, fyre halter or ony otherwiſe vndoubtedlye it is precious in the ſight of the Lord, appeare it before the world of neuer ſo great ignominy, reproche, infamy, ſhame, and rebuke. Happy therfore is he, that dyeth this death, how ſo euer it chaũſeth vnto hym. Blyſſed is ẏ Croſſe, which bryngeth this glory. But let vs ſe how it commeth to paſſe, that the deth of Sayntes is ſo precious in the ſyght of the Lorde. It followeth.

¶ The ſyxte verſe.

O Lord I am thy ſeruãt/ yea thy ſeruaunt ĩ dede/ & the ſon of thy handmayde thou haſt broken my bondes.

¶ The nynte ſtrynge.

BEcauſe no man, be he neuer ſo holy, good and perfecte, ſhould thyncke that thorowe his owne holynes, goodnes & perfeccion, he had deſerued that his deathe ſhoulde be dere, precious, and of great valour in the Lordes ſyght, or els becauſe that he had ſuffred many great tormentes for the glorye of God, yea & perchaunſe very death, & ſo by that meanes recounte hymſelfe worthy by hys owne deſertes of the lyfe eternall: oure Mynſtrell Dauid in this verſe of his ſonge, not vnto the

dero

derogacion of the ſayntes honour,
whiche are not to be defrauded of
theyr prayſe, but vnto the promocion & ſettynge forth of Gods glory,
ſyngeth here, howe it commethe to
paſſe, that the death of Saynctes,
that is, of the faythfull, is ſo preci-
ous ī the ſight of yͤ Lord. The cauſe
is this, ſayth he, becauſe God hath
broken theyr bondes. For what is
Job.ix. man, that he maye appeare righte-
ous in yͤ ſight of God, before whom
a chyld of one day olde is not pure,
nor the ſtarres in the Eliment, nor
Math.xix. nor yet the Aungelles in heauen.
Eſa.lxiiii. There is no man good, but God a-
Pro.xx. lone. All our righteouſneſſes are as
1 Ioan.1.
Pſal.cxliii. a clothe polluted wythe menſtrue.
Who is able to ſay, my hart is pure
& I am cleane without ſynne? The
mooſt ryghteous man in the world
maye pray on this manner wythe
Dauid, Lorde enter not into iudgement with thy ſeruaunte, for none
that

ẏ lyueth, ſhal be foūd ryghteous in thy ſyght. Is it ony maruayle, whē of our ſelues we are not able to thīke a good thoughte, moche leſſe to worke ony good dede by our owne power, before we be regēerate, borne a newe, and made other men by Chriſtes Spirite.

ii.Cor.iii.
Joan.iii.
Rom.viii.

And as towchyng the affliccion and trouble, that we ſuffer in this worlde, ſeme it to the fleſh neuer ſo greate, payneful and intollerable, yet can it not be compared to ẏ glory, that ſhalbe ſhewed to vs, as S. Paule ſayth. Notwithſtandynge yt we ſuffer with Chriſt, we ſhall alſo reygne with Chriſt, yea & be glorified with hym, not that we of our ſelues haue deſerued ſo great glorye, but becauſe God hath ſo promiſed which can not lye, but is faythfull in al his wordes, & leaueth no good dede vnrewarded, that is done in Chriſt, yea and that for his promiſe

Rom.viii.
i.Cor.xii.
ii.Tim.ii.
Heb.iiii.
Tit.i.
Pſal.cxliiii

ſake,

Math.x. ſake thorow his vnmeſurable mercy
i.Pet.i. poured forthe plenteouſly in the
mooſt precio⁹ bloud of Chriſt Jeſu.
Joan.iii. Now ſeyng ẏ not we onlye but alſo
Rom.xiiii. al ẏ euer we do of oure ſelues is vn
pure & vnclene in the ſyght of god,
vntyl both we & al our dedes be purified
by the diuine ſpirite, therfore
before we canne brynge forthe ony
thinge that maye be approued and
accepted before God, we muſt be delyuered
Gen.iii. from that mooſt miſerable
Rom.v.vi. captiuite, wherunto we ware caſte
vii.viii. of Satan thorowe the ſynne of Adam.
Our bondes muſt be broken,
we muſte be ſet at liberte from the
power of Satan, ſyn, death, hel. &c.
Marke well. This thynge once done, thã what
ſo euer we do in Chriſt and in oure
newe regeneracion, muſte nedes be
allowed before God, & receaued as
an acceptable Sacrifice. Yea whyther
we lyue or dye, both our lyfe &
oure death is right dere and precious

ous in yͤ ſyghte of the Lorde. But let vs returne vnto our ſonge.

The goodnes of God toward vs.

Although it be true, & nothynge more true, yͤ God of his owne mere mercy & fre goodnes & vndeſerued benignite ſaued vs whan we ware ſo vtterly loſte, that by no meanes we could ſeke ony parte of our own ſaluacion, nor recouer by our owne ſtrength & power ony thynge at all that we before had loſt in Adam, ſo that both oure creacion, eleccion, redemcion, ſaluacion, iuſtificacion, & glorificacion commeth only of hym thorow his mooſt entierly beloued ſonne, our Lord & Sauiour Jeſus Chriſte. Yet do theſe his benefites only belonge vnto thē, that are his faythfull ſeruauntes, & the ſonnes of his handemayd, as Dauid ſayth here: O Lord becauſe I am thy ſeruaunte, yea thy ſeruaunt in dede, & the ſonne of thy handmayde, thou haſt broken my bondes. We ſe here

Rom. viii.

that

Note to whome the benefytes of God in Chriſt belõg

that Dauid confeſſethe, that God brake his bondes, but he addeth alſo, that he therfore is his ſeruaunt, yea his vnfayned ſeruaũte & ỹ ſõne of his handmayd. Wherby we maye eaſly learne that the merciful benefites of God the father, which lyghe poured out in Chriſtes bloude, pertayne not vnto all perſons vniuerſallye, but only vnto thoſe, that are his ſeruauntes, yea & that not fayned, but true, hartye, louynge and faythful, & the ſonnes of his hande mayd. God hath performed ỹ othe, ſayth ỹ good preſte Zachary father to S. Iohñ baptiſt, which he ſware vnto Abraham our father, to gyue vs, that we beyng without feare & delyuered frõ the power of our enemies, ſhoulde ſerue hym ẘ holynes & ryghteouſneſſe before hym all the dayes of our lyfe. We are delyuered ſayth this good preſte, from the power of our enemiesnot ỹ we ſhould

Luke.i.
Gene.xxii.

lyue wickedly & vngodly, but that we ſhoulde ſerue oure LORDE God, not in our owne fleſhly ymaginacions & blynde good ententes, but in holynes & righteouſnes, yea & that not a daye or two, but al the dayes of our lyfe. God hath not called vs, ſaythe S. Paule, vnto vnclennes, but vnto ſanctificacion. God hathe blyſſed you, ſaythe the ſcripture, by his ſonne Jeſus, that euery one of you ſhoulde turne from his wickednes. God hath broken our bondes, that we ſhoulde be his faythfull ſeruauntes & the ſonnes of his hande mayd, as Dauid ſayth. Now what is it to be the ſeruaunt of God? Uerely to do thoſe thynges that we be commaunded of God. In conſideracion wherof S. Paule & the other Apoſtles ĩ al theyr Epiſtles call thẽſelues the ſeruauntes of God, bycauſe vnto the vttermooſt of theyr power they euer fulfylled thoſe thĩges

1. Theſ.4.
Act.iii.

What it is to be the ſeruaunte of God.

k.i. ges

ges that were enioyned thẽ of god. For it becommeth a ſeruaũt to fulfyll his maſters cõmaundemente, & not to worke after his owne fanſy, ſo maye he be bolde to appere in his maſters ſyghte, whan ſo euer he be called, & to aſke that which his maſter hath promiſed him. In lyke maner yf we wyll be counted & ſo proued the ſeruauntes of God vnfaynedlye, we muſte earneſtelye conſider euery mã accordynge to his callynge, what God hathe commaunded vs in his holy law, and that we muſt laboure vnto the vttermooſt of our power for to fulfyl, or els we are no true ſeruaũtes of God. For by no meanes may we leaue ỹ wyll of God vnfylled, & practiſe thynges of oure owne imaginacion. If ony man loueth me, ſayth Chriſt, he wyl kepe my word & my father ſhal loue hym, & we wyl come vnto hym and dwell with him. He that hath my cõ-

Jo.viii.
xiiii.xv.

maundemētes & kepeth them, he it is that loueth me. For not euery one that ſayth vnto me, Lord Lord ſhall enter into the kyngdome of heuē, but he that doth the wyll of my father, which is in heauen.

Math.vii.

But it is to be noted, that Dauid doth not only name hymſelfe ẏ ſeruaunt of god, but he doubleth it & ſayth, yea the ſeruaunt of God in dede. As though he would ſaye, god hath done moch for me, he hath broken my bondes, he hathe delyuered me oute of captiuite, & ſet me agen at liberte, therfore wyll I be his ſeruaūt, yea & that not faynedly, but his ſeruaunt in dede, doynge what ſo euer he commaundethe me, yea though it ſhoulde coſte me my lyfe. So it becometh vs not only to profeſſe our ſelues to be the ſeruaūtes of God and chriſten men by mouth, but alſo to expreſſe it in verye dede, ſeyng that not the hearers but the

Math.vii.
Rom.viii.
Iacob.i.

doers of the law ſhall be iuſtified before God.

Agenſt the groſſe Goſpellers and vayne talkers of the ſcripture.

O LORDE GOD be mercyfull to vs, howe many be ther nowe a dayes, that caull themſelues ẏ ſeruauntes of God & goſpellers, & yet are nothynge leſſe in theyr dedes. They crake moch of fayth, but they brynge not forth ẏ fruytes of fayth They talke moch of the goſpel, but they lyue no part of ẏ goſpel. They reade the holy ſcriptures, but they faſhon theyr lyues nothyng therafter. They call Chriſt theyr ſauiour, yet walke they nothynge worthye his kyndenes. They thynke thē ſelues the ſonnes of lyghte, but they exerciſe the workes of darknes. Oh that they were Goddes ſeruaūtes in dede, feruent goſpellers, earneſte practiſers of fayth, true followers of the holy Scriptures, to cōclude, both louers and lyuers of Chriſtes goſpell, than wel were it with Chriſtes kes chyrch. But alas theyr lyuing is ſo diſſolute, & theyr manners ſo wycked and vngodly, that we may well ſaye, as S. Paule wrytethe: They profeſſe that they know god, but they deny hĩ wyth theyr actes, ſeynge they are abhominable, diſobedient and vnapte to al good workes.

Tit.i.

Moreouer Dauid callethe hym ſelfe here not only the true & faythfull ſeruaunte of God, but alſo the ſonne of Gods handmayd. Who is this handmayd of God? Uerely the vniuerſall congregacion of Chriſt, whiche from the begynnyng of the worlde hathe ſerued God & beleued in hym, whoſe ſonne euery one is, yͤ beleueth in God. For he is begottē of God, the ſonne of god by fayth to that congregacion, whoſe member he is made, & that congregacion by preachynge begetteth hym to God, that beleueth the word of god. So

Who is the handmayde of God.

that as the congregacion is a mother by begettynge and wynnyng other to the fayth, ſo is he that beleueth, & is begottẽ vnto the fayth, the ſonne of the congregacion, as ſ. Paule wryteth to the Galathians, Gala.iiii My lytle chyldren, of whome I trauayle in byrth agayne, or W whom I am agayne wythe chylde, vntyll Chriſte be faſhyoned in you.

i.Cor.iiii. Alſo to the Corinthians, althoghe ye haue many maſters i Chriſt, yet haue ye not many fathers. For I begat you in Chriſt Jeſu by the goſpell. He alſo wrytyng to Timothe, i.Tim.i. calleth hym his natural ſonne in ỹ fayth. Agayne Syon ſignifyeng ỹ Church of Chriſt, ſayth by the Prophet, who hath begottẽ me theſe? Alſo i another place: the deſolate hath Eſa.xlix. and.liiii. mo chyldren, than ỹ maryed wyfe.

Thus ſe we, that we muſt both be the true ſeruauntes of God, and alſo the ſonnes of the handmayd of god, Chriſtes chyrche, yf we wyl en toye the benefites, that ly bent out in Chriſt. And verely it is not without a cauſe required of vs, not only that we ſhoulde be the faythful ſeruauntes of god, but alſo the ſonnes of his handemayd. For many in tymes paſt, nether want ther at this daye, haue boſted valeauntly that they were the ſeruauntes of God, yea & woulde ſeme of a feruent zele to dye for the glory of god, yet in aſmuche as they were not the ſonnes alſo of gods handmayde, they were not the ſeruauntes of god in dede, but diſſemblers & Hypocrites. Of this ſorte were all the olde Heretikes, Sciſmatikes, & falſe Chriſtiās in tymes paſt, which ſowed diſſenſion in Chriſtes chyrche, and deuided them ſelues from the holy catholike chyrche, whiche is the felowſhyp of ſayntes, by teachyng ſtraunge doctrine, & mayntenynge erroneous opinions cōtrary to the doctrine of

the holy ſcripture, & the teachynge
of the true godly fathers. Of this
ſorte alſo at this tyme are the Ana-
baptiſtes, Sacramẽtaries & other
Phanaticall & frentyke Spirites
Math.xiii. which haue vayne viſions inuẽted
Mar.iiii. of theyr owne braynes, ſowe cockel
Tit.iii. among the good wheat, in the Lor-
Heb.xiii. des felde, brynge in ſtraunge ſectes
inuente newe opinions, make diſſẽ-
cion in Chriſtes churche, allure mẽ
from the olde & true chriſten fayth,
corrupte the ſcriptures, teache doc-
trine contrary to the vayne of god-
des word, trouble the cõmon weale
of Chriſtendome. &c. All theſe in as
much as they haue deuided & cutte
of them ſelues from the chyrche of
Chriſt, which is the hand mayde of
god, pertayne not vnto god, nether
haue they any parte of gods mercy
though they boſte & crake neuer ſo
much, that they be the ſeruauntes
of god, yea though they gyue theyr
bodies

bodies to be plucked aſunder wyth wild horſes for ẏ glory of god. For wout the chyrche of Chriſt, ther is no health nor ſaluaciō, but altogyther death & damnacion. But I woulde haue men wyſe in knowynge thys chyrche of Chriſte, vnleſſe they erre & mayntayne an whore in ſteade of a ſpouſe, an vnchaſt harlotte for a true wyfe, a fylthy ſtrompette for a faythfull yokefellow, a diſobedient Synagoge for a chriſten congregacion. We haue in tymes paſt taken the Byſhop of Rome, & hys paynted carnall Idolles, I would haue ſayd, his ſayncted Cardinalles, Patriarches, Legates, Archbyſhops, Byſhops, Preſtes, Monckes, Fryars, Chanons, Heremites, Anachorites, & other of the ſpiritualte, as they call thē, only to be the chyrche & haue thought that by no meanes we myght departe from them and theyr doctrine, excepte they would be

Mat.

An admonicion for the true & fals chyrch.

Errours about the Chyrche.

O abhomi- be dāned, in what ſo euer caſe they
nacion. ſtode, were they on Goddes ſyde, or
contrary, taught they accordynge
to gods worde or otherwyſe. For
Joan.ix. once to hyſſe agenſt them, was coū
ted to cut the cote of Chriſte ȳ had
neuer a ſeme, to ſubuert and tople
downe the chayre of Peter & Paul
the chefe Apoſtles, to defyle, to tear
& to tread vnder fote the authorite
Apoc.xxi. of the chyrche Chriſtes ſpouſe, yea
& to make ſhorte tale, to caull oute
of hel the hereſies that were buried
and layd to ſlepe.

By this meanes haue they theiſe
many hundred yeares not only ſeduced
the ſimple and vnlerned people,
butte alſo falſelye vſurpedde
the name of the Chyrche, callynge
them ſelues the mother holye churche,
beynge ſo rather in name thā
in very dede. If they were faithfull,
& dyd continewe in ȳ doctrine
of the holy Scripture ſo were they
of the

members of this chyrche of Chriſt, yf contrarywyſe, than pertayned they not vnto this holy catholyke chyrche, but were corrupt & rotten members, beynge nothyng leſſe thē pertakers of this helth and ſaluacion, that is in this mooſt pure & vndefyled chyrche.

This chyrche of Chriſt, whome Dauid calleth here, the handmayd of the LORDE, is the vniuerſall congregacion of the faythfull, whiche w a ſure & vndoubted fayth beleue in Chriſte, acknoweledge hym to be theyr heade, confeſſe hym to be the ſonne of the lyuynge God, graunt vnfaynedly that he came in ẏ fleſh, heare the voyce of theyr Sheppard cleaue only to his worde, flye ẏ voyces of ſtraungers, ſtycke vnto him as to theyr alone treaſure, & looke for all good thynges at hys hande only.

What the Chyrch is
Joan.iii. vi.
Colloſ.i.
Math.xvi.
i.Joan.iiii.
Joan.x.

Unto this churche pertayne

ſo

Mat.xvi.xxi
Eſa.xxviii.
Dan.ii.
i.Cor.x.
Mat.xxviii

ſo many as from the begynnyng of the worlde vntyl this tyme haue vnfaynedly beleued in Chriſte, or ſhall beleue vnto ẏ very ende of ẏ worlde. Agaynſte this chyrche the gates of hell ſhall not preuayle, ſeynge it is bylte on the rocke Chriſt. For Chriſt hymſelfe hathe promiſed, ẏ he wyll be with it by his holy ſpirite euen vnto the very cōſummaciō and ende of the worlde.

Ephe.v.
Gala.i.
Tit.iii.
i.Pet.iii.
Apoc.xxi.
i.Tim.iii.

Moreouer Chriſt loued this chirche ſo well, that he gaue hymſelfe for it to ſanctify it, ⁊ clenſed it in the fountayne of water, by ẏ worde, to make it vnto hym ſelfe a glorious congregaciō hauynge no ſpot or wryncle, nor ony ſuche thyng, but that it ſhould be holy ⁊ without blame. This chirche is the ſpouſe of Chriſt, and matrone of heauen, the houſe of God, whiche is the congregacion of the liuynge God, the pyller ⁊ ground of trueth. This chyrche is the mount

Syon,

Syō, the Cytye of the lyuyng god, Heb. xii.
the celeſtiall Hieruſalē, the compa-
ny of innumerable aungelles, & the
congregacion of the fyrſt begotten,
which are written in heauen. This
chyrche is the holy cytie, that newe Apo. xxi.
Ieruſalem, which came downe frō
God oute of heauen, prepared as a
bryde garnyſhed for her huſbonde.
This chyrch is that loue, that dere Cant. i. ii.
dearlynge, that doue, that fayreſte iii. iiii.
amonge all women without ſpotte
or deformite, of whome we rede in ỹ
Balades of Salomō. This chyrch Ioan. xiiii.
cā neuer erre, ſeinge that it is euer xv. xvi.
gouerned with the ſpirite of Chriſt Mat. xxviii
ſeynge alſo that it cleaueth only to Ioan. x.
the worde of God, neyther dothe it
heare ỹ voyce of ony ſtraunger, but
only heare and followe the voyce of
her Sheppard, which is Chriſt. To
know therfore this chyrch of Chriſt
from the Synagoge of Antichriſte
it is very eaſye. For the chyrche of
Chriſt

A compari-
ſon betwene
ỹ Chyrch of
Chriſt, & the
Synagoge
of antechriſt

Chriſt leaneth with a ſure fayth to Chriſt alone the ſonne of the liuing God, as an omniſufficient ſauiour. The Synagoge of Antechriſte although it confeſſethe Chriſt after a certayne manner, yet it ſekethe ſaluacion alſo at the handes of other. The chyrch of Chriſt followeth only the word of God, & accordyng to that worketh in all thynges. The Synagoge of Antechriſt followeth the voyces of ſtraungers, deuyſeth newe decrees, conſtitucions, lawes ordinaunces &c. & vnto them it ſticketh maynly. The chyrch of Chriſt practyſethe thoſe workes, that are commaunded in the holye Scripture. The Synagoge of Antechriſt worketh thynges of her owne ymaginacion, not preſcribed in the law of God. The chyrch of Chriſt ſeketh aboue all thynges the glory of god, & the health of her neyghbour. The Synagoge of Antechriſt ſeketh her owne pōpe, honour, glory & prayſe. The chyrche of Chriſt is redy at all tymes to ſuffer perſecuciō for Goddes truethes ſake. The Synagoge of Antechriſt hateth ẏ croſſe, ſeketh to lyue all in pleaſure, to perſecute ſo many as loue god and his word. The chyrche of Chriſt ſeaketh euer after heauenly thynges. The Synagoge of Antechriſt hūtethe after temporall promocions, worldly honours, fleſhly dignitees, eaſy lyuinges, carnall pleaſures, galant paſtimes, ſumptuous fare, gorgious apparell. &c. The chyrche of Chriſt ſpēdeth her goodes vpon the poore mēbers of Chriſte. The Synagoge of Antechriſt beſtoweth her goodes after her owne fanſye, & not after the commaundement of God. To conclude, The chyrche of Chriſt is altogyther godly & celeſtiall. The ſynagoge of antechriſt is altogither wicked & earthly. Hereby do we learne which is the true chyrch, ⁊ which is yͤ falſe, which is yͤ chyrche of Chriſt ⁊ which is yͤ ſinagoge of Antechriſt.

Why the chyrch is cal an hande mayde.

But it is not to be gone ouer wͭ a lyght fote, as they vſe to ſay, that Dauid calleth this chyrch of Chriſt the handemayde of God, neither is it withoute a cauſe. For as a true, faythfull and diligent handmayde haue her eyes alwayes fyxed vpon her maſtres for to wayte ⁊ ſe, what ſhall be her pleaſure to commaund her to do, that ſhe maye do it wyth all redines ⁊ ſpede, euē ſo becometh it them of Chriſtes chyrche diligently to wayte vpon theyr Lord God, ⁊ to marke what his mooſt godlye wyll, pleaſure and commaundemēt is that they ſhoulde do. And thys ſhall they aſſuredly knowe by ſearchynge the holye Scriptures. And as it becometh not an honeſt handmayde to leaue the cōmaundement of her maſtres vndone, and to buſy

Pſal. cxxii.
Mark well.

Eſa. viii.
Pſal. cxviii
Luc. xvi.

her

herſelfe about ſuche thinges, as ſhe ☞ her ſelfe thynketh beſt to be done of her owne brayne, euē ſo doth it not become them that profeſſe them ſelues members of Chriſtes chyrch to leaue the cōmaundementes of God vndone, & to fall in hande withe doynge thynges of theyr owne fanſy & ymaginacion. For they that do ſo ſhewe them ſelues no handmaydes, but maſtreſſes, nether are they obedient ſubiectes vnto God, but rather take vpon them to be arrogāt ſuperiours, & preſumteous checkemates. Let them therfore that wyl ☞ be of Chriſtes chyrche learne to be handmaydes & no maſtreſſes, to be obedient ſubiectes, & not arrogant ſuperiours & preſumpteous checke mates, vnleſſe, whyle they followe theyr owne fantaſyes and dreames they fall from the chyrche of Chriſt vnto Antichriſtes Synagoge, as we may ſe in the Papiſtes, Anabap tites, Sacramentaries, &c.

The true Chyrch is the ſpouſe of Chriſt.

Moreouer we reade that thys chyrch is not only called the hande mayde of the LORDE, but alſo the ſpowſe of Chriſte, yea & that not vnworthy. For as a good, honeſte, and faythfull wyfe is obediẽt to her huſbonde in all thinges, loueth hī purely, cleaueth vnto hym only, hath no pleaſure to ronne after other men, delyghteth her ſelf wͭ her huſbõdes cõpany alone, is glad to pleaſe hym alway, ſeketh the accomplyſhment of his wyll, & by no meanes wyll attempte ony thynge that ſhoulde be diſpleaſaunt to hym: So lykewyſe this chyrche, which is the ſpouſe of Chriſt, is obedient to her huſbonde Chriſt in all thynges, loueth him wͭ an erneſt, pure & vnfayned loue, cleueth to him only, hath no pleſure to ronne after other men, wherby ſhe may be entiſed from the loue of her huſbonde, delyghtethe only in hym

Cant. iiii.
ii. Cor. xi
Apoc. xxi.

Marke well.

and in his worde, ſeketh the accō-plyſhment of his wyl, ⁊ ſheweth her ſelfe in all poyntes conformable to his mooſt diuine wyll, beynge lothe that ony thynge ſhoulde be committed on her behalf, that ſhould be diſpleaſaunt to hym in ony poynte.

Let them therfore nowe take hede, that recoūte thē ſelues to be of this chyrche, ⁊ wyll be called the ſpouſe of Chriſte, that they cleaue onlye to theyr huſbonde Chriſt ⁊ his worde, heare hym alone, followe hys voyce delyght only in his mooſt holy law, ſeke the accompliſſhment of his diuine wyll, ⁊ by no meanes admytte nor heare the voyce of ony ſtrāger For as yͤ womā is an whore, thogh ſhe bereth yͤ name of an honeſt wife neuer ſo moche, yͭ is not contented with her owne huſbonde, but followeth other men, ronnethe a whore huntynge after ſtraung louers, caſtyng away the ſincere ⁊ true loue,

Joan. viii. f.

Note

Heb. xiii.

that ſhe ought to beare toward her huſbonde: So lykewyſe, if ſuche as call thẽ ſelues the chyrche & ſpouſe of Chriſte, forſake theyr huſbonde Chriſte, be not contented wͭ hym & his worde alone, but followe ſtraũg doctrines, & ronne a whorehũtinge after new lawmakers, which teach thynges cõtrary to the wyll of this brydegrome, yea or els they themſelues make lawes, decrees, actes, conſtitucions. &c. that fyght withe the voyce of this heauenlye ſhepparde, Brydegrome and huſbonde Chriſt Jeſu, ſurely, ſurely let them beleue me, they are not yͤ ſpouſe of Chriſt, but fylthy whores, vnclene harlottes, ſtynckynge ſtrompettes, abhominable adultreſſes, & ſtulyke Goſhyppes, thoughe they weare neuer ſo many triple crownes, carnal hattes, glyſterynge myters, forked cappes. &c. vpon theyr heades, & haue neuer ſo many pilers, pollaxes, croſſes,

ſes, croſſer ſtaues, & ſyluer roddes Joan. x.
borne before them. For yͤ ſpouſe of Cant. iiii.
Chriſt only hereth the voyce of her huſbonde, followeth that, cleaueth to that, & by no meanes ronneth a whorehuntynge after ſtraunge louers, neyther carethe ſhe for theyr voyce, fayre wordes, & flatterynge promyſes, ſeynge ſhe knowethe full well, that no man can ſhewe thynges more neceſſary & profytable vnto her health & ſaluacion, than her huſbonde hath already done. Therfore recounteth it ſhe a very vayne & madde thynge to forſake this her true & alone huſbond Ieſus chriſt, & to followe ſtraungers. I am gelous ouer you, ſayth S. Paule, wͭ ii. Cor. xi.
a godly ielouſye. For I haue maryed you to one man, to brynge a chaſte virgine vnto Chriſt.

This moche haue I ſpoken by the waye concernynge the chyrch, yͭ all men maye knowe the chyrche of

Ephe.v.

Chriſt, whiche is the handmayde of God, & the ſpouſe of Chriſt, hauing nother ſpot nor wryncle, but altogither glorious, pure & vndefyled, from the Synagoge of Antichriſt, & be no more deceaued wͭ outward appearaunces, glyſteryng viſars, and paynted clothes, vnleſſe they go forthe to worſhip, reuerence & haue in honour certayne deceatfull shadowes for yͤ ſelf trueth, as we haue done in tymes paſte. God make vs al the ſeruauntes of yͤ Lordes hand mayd, and graunt that we maye ſo abyde in the olde catholyke fayth & in the doctrine of Chriſtes chyrche, yͭ we may be bliſſed, & haue our bondes broken, as it followeth.

Serch the Newes out of heauen.

O LORDE becauſe I am thy ſeruaunte, yea thy ſeruaunte in dede, ſayth Dauid, and the ſonne of thy handemayde, thou haſte broken my bondes. What bõdes are theſe, that God hath broken, & made vs fre frõ

The bõdes

them thorowe Chriſte, ſettynge vs agen at liberte: Verely the bondes of Satan, ſynne, death, hell, deſperacion, and the curſe of the lawe.

Satan.
Gen.iij.
Rom.v.
Ephe.ij.

Fyrſt as concernyng Satã, euery man knoweth, howe we were in captiuite & bondage to hym by the ſinnes of our fyrſt father Adã which thorowe his diſobedience dyd caſte vs into the bondes of that infernal Prince, made vs captiue & thrall, ſo that by our owne ſtrẽgth, power wytte, polecy, & free wyll we could neuer haue ſet oure ſelues agayne at liberte. But God of his tender mercy & fre goodnes, whan we had caſte our ſelues into this bondage, promiſed vs deliueraunce, when he ſpake theſe wordes vnto ỹ ſerpent: I wyll ſet emnite betwene the and an woman, betwene her ſeed & thy ſeed That ſelfe ſeed ſhal trede down thy heade. And ſo many as beleued them, were at that very inſtant de-

Gene.iij.

What it is to treade downe the heade of the Serpente

lyuered from the bondes of Satā. For what other thīg is it to treade downe the heade of the ſerpent, thā to vanquiſh & ſubdue hym, to make his power fruſtrate & of no ſtrēgth yea and to ſet thoſe agen at liberte, whiche before were his bonde preſoners. Nowe although this promiſe were not ſtreyghtwayes fulfylled, yet ſtode it in effect with yͤ faithful, & they ſo ſone as they beleued, were deliuered out of captiuite, ſet at liberte agayne, & made the ſonnes of God, thorowe the faythe that they had ī Gods promiſe, which he made vnto thē in his derely beloued ſone Chriſt Jeſu. But whan chriſt was once come, & had fulfylled this promyſe of hys celeſtiall father, than was Satans power vtterly adnihilated and made of no ſtrength. His bōdes were broken, wherwithe ſo miſerably he dyd detayne & hold vs, as S. Johñ teſtifieth, The ſone

Marke well.
Joan.i.
Galathi.iii
Mat.iii.xvii
Marc.xix.
Luke.iii.ix.
1.Joan.iii.

of god dyd appere for this purpoſe, euen to diſſolue, loſen & breake the workes of the dyuell. So that now Satan hathe no more power ouer vs, excepte wyllyngly we caſt oure ſelues agayne into hys bondes, as S. James ſayth, reſiſt the dyuell, & he ſhal flye from you. For although he goeth about lyke a roryng lyon, ſekyng whome he maye deuoure, yet can not he deuour, no nor yet ſo muche as once byte or towche ony faythfull man, excepte he wyll of a ſet purpoſe caſte hymſelfe into that Dragons rauenyng teth to be rent & torne, the ſõne of God hath ſet vs at ſuch libertie, & gyuen vs our manumiſſion ſo frely and plenteouſly.

Iaco.iiii.
i.Pet.v

Nowe ſeyng that Satan, which is our mooſt vtter enemye, is ſo vãquiſſhed & ſubdued, & we vtterly deliuered from his captiuite, that our bondes are brokẽ, wherwith he had vs bound, it is to be thoughte that ſynne, death, hell, deſperacion, and the curſe of the lawe can worcke vs ony euell, or that theyr power is ſo gret, that they are able to make vs ſtyll captiue and bonde preſoners?

Synne. As towchynge ſynne, to whome is it vnknowen, that as the power of Satã is vãquiſſhed by Chriſt, ſo in lyke mãner is ſynne thorow hym put to flyghte. He is that lambe of God, which taketh away the ſynne of the worlde. He is that ſauioure, which ſaueth his people from theyr ſynnes. He is, yea he is that Lorde in dede, whiche putteth awaye our iniquities, yea & that for his owne ſake, & wyll remẽber them no more. He came into yͤ worlde to ſaue ſynners. He beynge without all ſynne offered hym ſelfe vpon the altare of the croſſe, a ſweteſmellynge Sacrifice to God yͤ father for vs, & made a ſufficiẽt ſatiſfacciõ for al our ſynnes. Thorow his name all the Prophetes

Joan.i.
Math.i.
Eſa.xliii.
i.Tim.i.
ii.Cor.v.
i.Pet.ii.
Ephe.v.
Eſa.liii.

phetes

i. Joan.ii.
Act.x.
Act.iiii
Heb.vii.viii
ix.x.
i. Joan.i.

phetes beare witnes, that ſo many as belue in him, ſhall receaue remiſſion of theyr ſynnes. For ther is no health in any other, nether is there any other name gyuen vnto men, wherby they myghte be ſaued, but only the name of Jeſus Chriſte. He is that Byſſhop, whiche wᵗ one oblacion yea ⁊ that once for all, hathe made them perfecte for euermore yᵗ are ſanctified. To be ſhort, yͤ bloud of Jeſus Chriſt Goddes ſonne maketh vs clene from all ſynne. Thus ſe we yᵗ by Chriſt, by Chriſtes death paſſion ⁊ bloud the bondes of ſynne are broken, and we ſette agayne at liberte.

Death, hell, deſperacion

Oze.xiii.

As for death, hel, ⁊ deſperacion, what can they do? Are not they alſo ouercome? Let vs heare what yͤ Scripture ſayth, out of the power of deathe, ſaythe the LORDE wyll I delyuer them, ⁊ from death wyll I redeme thē. O death I wyll be thy death,

deathe. O hell I wyll ſwallowe the
i.Cor.xv. vp. S. Paule alſo ſaythe, Death is ſwallowed vp into victorye. Where is thy ſtynge O deathe? Where is thy victorye O hell? The ſtynge of
i.Joan.v. deathe is ſynne, & the power of ſyn is the lawe. But thankes be to god whiche hathe gyuen vs the victory thorowe our LORDE Jeſus Chriſt.
Heb.ii. Agen, By death hath Chriſt put hī to flyght, that had lordſhyppe ouer death, that is to ſay, the dyuel, that he myght delyuer them, which thorow the fere of death, were al theyr lyfe tyme in daunger of bondage. O ſwete and confortable ſayenges. O thalone true and chriſten pleaſu-
The lawe res.

As touchynge oure laſt enemy, whiche is the curſe of the lawe, are
Gala.iii. not we alſo made free from that by Chriſt? What ſayth the ſcripture? Chriſt hath redemed vs frō ẏ curſe of the lawe, whyle he was made ac-

curſed for our ſake. Agayne, Chriſte is ẏ perfect fulfyllyng of ẏ lawe to iuſtificacion for euery one that beleuethe. Alſo in another place, be it knowen vnto you, ye men & brethrē that thorow this man Chriſt is preched to you the forgyueneſſe of ſynnes, & from al the thynges, wherby ye coulde not be iuſtifyed by ẏ lawe of Moſes, thorowe hym euery one that beleueth is iuſtified.

Rom.x

Act.xiii.

Thus ſe we, that our bōdes are broken thorow Chriſt, & we alſo ſet at liberte frō the daunger of all our enemies, ſo that now there is no cōdemnacion for thē that are engraffed in chriſt Jeſu, whiche walke not after the fleſh, but after the ſpirite. For the lawe of the Spirite of lyfe thorowe Chriſte Jeſus hathe made them fre from the law of ſynne and death. Who wyl now lay ony thing to the charge of Gods choſen? It is God that iuſtifyeth, who can than condemne?

Rom.viii.
Joan.viii.
Gala.iiii.
Heb.vii.
Rom.viii.

Luke.i. condẽne. Hereof cõmeth it to paſſe,
Pſal.cxv that after we be once delyuered frõ
i.Joan.iii. ỹ power of our enemies, haue oure
Math.i. bondes broken, & ſet at liberte tho-
Oze.xiii. rowe chriſt & chriſtes paſſion, death
i.Cor.xv. & bloud, by whome Satan is van-
Rom.x. quiſhed, ſynne put to flyght, death
ouercome, hel ſwallowed vp, deſpe-
racion driuẽ out of place, the curſe
of the lawe vtterly takẽ away, yea
the lawe fulfylled, and heauẽ gates
A good leſſon. open for the faythfull, all that euer
we do in chriſt, is acceptable in the
ſight of God, taken to good worth,
& moche made of, not for the digni-
te of the worke it ſelfe, but becauſe
i.Cor.x. it is ſalted with ỹ dignite, holines,
Coloſ.iii. ryghteouſnes, purite, & innocency
of Chriſt, in whoſe name what ſo e-
uer is done, ſmelleth ſwetely before
GOD, ſo that bothe the thogh-
tes, wordes, dedes, lyfe & death of ỹ
Sayntes, that is, of the faythfull,
yea & all ỹ euer we do, is precious
in

in the ſyght of ỹ Lorde, as we herd before. For ſure we are that all thinges worke to the beſt for them that loue God, whiche are called of purpoſe. For thoſe whome he knewe before, hathe he ordened alſo before, ỹ they ſhould be lyke faſhoned vnto ỹ ſhape of his ſonne, that he might be the fyrſt begottẽ amonge many brothren. As for thoſe, whome he hath ordyned before, them hath he called alſo, & whõe he hath called thẽ hath he alſo made ryghteous, & whõe he hath made ryghteous, them hathe he glorified alſo. What ſhall we ſaye than vnto theſe thynges? If God be on our ſyde, who can be agaynſte vs? But let vs ſe, what is to be rendred, & gyuen agayne vnto God for theſe his ineſtimable benefytes toward vs miſerable ſynners?

Rom. viii.

¶ The ſeuenth verſe.

I wyll offer to the / the ſacrifyce of prayſe / & on the name of the Lorde wyl I call.

¶ The tente ſtrynge.

Dauid is lyke hym ſelfe.

OUr Mynſtrell Dauid goethe forth to be lyke hymſelf, ẏ is to ſaye, to ſhewe that he is one of a very gentle & thankefull nature, redy at all times vnto the vttermooſt of his power to recompēce and make amendes for ony poynte of kyndenes that is ſhewed to hī, as we may ſe here. For after ẏ he hath ſonge of the ſingulare & incōparable benefites of god, which are ſhewed not only to hym, but alſo to all mankynd, I meane ſo many, as are the faythfull people of God, beleue in hym, & lyue accordynge to his diuine wyll, and hathe conſydered howe greatly both he & all the faythfull are blyſſed of God thorowe them in Chriſt Jeſu, he now taketh an occaſion to ponder wyth hym ſelfe how he may ſhewe

Ephe.i.

ſhewe hym ſelfe thankefull agayne to God, as he dyd befoꝛe in ẏ fourth ⁊ fyfte verſe of this his ſonge. Foꝛ he deſyꝛeth nothynge to be moꝛe eſtraunged from his manners, than ingratitude ⁊ vnthankefulnes. He thyncketh it no poynte of humanite to leaue the beneficence and gentle liberalite of a moꝛtall mā vnrecompenſed to neglecte therfoꝛe and nothynge to regarde the ineſtimable goodnes ⁊ the infinite benefites of God, he recoūteth it an acte highly to be deteſted and abhoꝛed of ony chꝛiſten harte. To ſhewe hymſelfe therfoꝛe thankefull to God foꝛ his benignite, he is now full bent. But what wyll he gyue God agayne? What amendes wyll he make him? In what thynges wyll he ſhewe hī ſelfe thanckefull agayne vnto the LORDE? Wyll he gyue hym mountaynes of golde? Wyl he brynge him heapes of precious ſtones? Wyll he

Note

fetche hym frankenſence, and other
ſwete ſauours out of Araby? Wyll
he offer vnto hym fatte oxen, luſty
Eſa.i. hayffers, well lykynge ſhepe. &c. Na
Iere.vii. verely, for he knoweth ful wel, that
Pſal. xxiii. GOD reiecteth all theſe thynges
xlix. in many places of the holy Scrip-
Agge.ii. ture, neyther hathe he ony nede of
i.Cor.x. Math.xxv. Dauids goodes, which hath bothe
heauen and earth at his owne plea
ſure, and all that is contayned in
them. Dauid knoweth full well, yͭ
his goodes were gyuen hym of god
that he ſhould help his poore neigh
bours with thē. What wyl he gyue
The Sacri God than? Verely the ſacrifyce of
fice of praiſe prayſe & of thanckes gyuynge. For
Pſal.xlix. this is that thynge, whiche God de
ſyreth ſo greatly, as he hymſelfe te-
ſtifyethe, The Sacrifyce of prayſe,
ſayth he, ſhall honour me. Agayne,
Colloſſ.iii. offer to God the ſacrifyce of prayſe
What ſo euer ye do, ſayth S. Paule,
in worde & dede, do all thynges in yͤ
name

name of the LORDE Jeſu, gyuynge thanckes to God and the father by hym. Agayne, be mercyfull. Alſo in another place, Gyue thākes alway for all thynges in the name of oure LORDE Jeſu Chriſt to God & the father. To the Hebrewes alſo he wryteth on this maner: By hym, he meneth Chriſt, do we offer the Sacrifice of prayſe alwaye to god, that is to ſaye, the fruyte of ẏ lyppes, that gyue glory to his name.

Ephe.v.

Heb.xiii.

Thus ſe we howe acceptable a thyng to god, the ſacrifice of praiſe is. But what is it to offer the Sacrifyce of prayſe vnto god? Verely to confeſſe & vnfaynedly to graunt that what ſo euer is noughte, commeth of our ſelues, agen ẏ all that euer good is, commeth of God only as he ſayethe by the Prophet, O Iſraell thy deſtruccion commethe of thy ſelfe, but thy health and ſaluacion commeth only of me. For this

What it is to offer ẏ ſacrifice of prayſe.

Oze.xiii

☞ is the greateſt prayſe ẏ we can giue to God, for to knowlege hym alone the author & gyuer of all goodnes, & that all oure ryghteouſnes, i. Cor. iiii. Iacob. i. wyſdome, holynes, ſanctificacion, redẽcion, vertue, deuocion, and all that euer good is, cometh of hym alone, & not of our ſelues. This is that ſacrifyce wherwith God is hyghly delyghted. This is that oblaciõ, that gyueth ſo godlye an odoure before god. This is that offryng, that maketh God well pleaſed with hym, ẏ doth offer it, in as muche as by the oblacion hereof he confeſſethe hym ſelfe to be able to do no thyng, that of the owne dignite & righteouſnes therof, maye ſeme worthy to be accepted in the ſyght of god, and therfore gyueth he al the glory, honour encomy, laud, prayſe & magnificẽce to god alone, as the Prophet ſayth Baruc. i. O Lorde all glory be vnto the, and to vs ſhame & confuſion, The ſayntes ters thēſelues alſo praye on this mā Pſal.cxi. ner, Not to vs, O Lorde, not to vs, but to thy name gyue all the glory for thy mercy and truethes ſake. God hymſelfe alſo ſayth, I am the Eſa.xlii. Lord, this is my name, I wyl giue my glory to no other, nor my praiſe to grauen Images. If God hymſelfe wyll not gyue away hys glory & prayſe to other, certes we do hym thā much iniury, yf we ſteale it frō hym, and gyue it to ony other creature eyther in heauen or in earthe. If we depely conſyder with our ſelues at al tymes the great kyndnes of God toward vs, we ſhal vndoubtedly be moued to ſynge perpetual prayſes to his mooſt blyſſed name, and continuallye to offer the ſacrifice of thankes gyuyng vnto hym.

But in as much as I haue entreted abundātly of thankes gyuyng, and of the ſacrifice of prayſe in my Pathway vnto prayer, I wyl now ceaſe to ſpeke ony moꝛe of it at this tyme. Reade from the lij. vnto the lv. Chapter.

As towchynge the inuocacion of the Loꝛdes name, wherof Dauid agen maketh mẽciõ in this place, I haue ſpoken ſufficiently of it in the fourth verſe of this Pſalme. Thou mayſt therfoꝛe (mooſt gentle Reader) yf thou wylte, reſoꝛte thyther foꝛ this matter. I am lothe to be tedious vnto the. I wyl go foꝛth and make an ende, althogh that whiche followeth, maye alſo ſeme abundãtly to be entreated of heretofoꝛe.

¶ The eyght verſe.

I wyll pay my vowes vnto the Loꝛde in the ſyghte of all his people ĩ the courtes of the Loꝛdes houſe/ yea euen in the myddes of the/ O Jeruſalem.

Dauid is euer one man.

DAuid is euer one man. He had rather ſynge one ſong a thouſand tymes, than he woulde once attempte ony thynge without the authorite of Gods word. He is at this poynte, that he wyll do nothyng, excepte Gods worde beare the hym in it. He wyll not cleaue to his owne good intentes, myndes and zeles. He wyl worſhyp God accordyng to his worde. He ſetteth before his eyes this commaundement. That I commaund the, do that only to the Lorde, neyther put thou ony thing to it, nor yet plucke ought therfrō. Agayne, I commaunde the to do ỹ, whiche is pleaſaunt in the ſight of the Lord thy God. Alſo in another place, ye ſhall not do euerye one of you, that which ye yourſelfe think right & good. He can make no ſhyft to be diuers in the worſhippyng of God. He can inuente no newe and ſtraunge honorynges of god, as the

Deutro. xii xiii.

Eſa.xxix.
Math.xv.
Mar.vii.

olde Phareſes dyd in tymes paſte, and the Papiſtes & Monckes haue done ſyns ẏ tyme, but all in vayne, as the Scriptures teſtifye. He kepethe hym ſelfe wythin the bondes of Gods worde, and as he ſayde before that he would paye his vowes, that is to ſaye, do thoſe thynges ẏ he had promyſed to his LORD God, kepe his Commaundementes, followe & accomplyſh his mooſt godly wyll in all poyntes vnto the vttermooſte of hys power, and do the offyce of a true kynge, ſeake Goddes glory, promote his holy worde, tenderly loue his ſubiectes, mayntayn vertue, and ſuppreſſe vice: euen ſo dothe he nowe agayne. So that Dauid knoweth not howe to recōpenſe in ony parte the goodnes of GOD, but only by kepynge hys mooſt holy commaundementes, & in gyuynge hym hartye and contiall thanckes, whiche he alſo promiſeth

The office of a true kynge.

ſeth

ſethe to do in this verſe.

But ſeyng that I haue entreated of the whole matter, that this verſe contayneth, in the fyfte verſe and ſeuenhte ſtrynge heretofore, I wyll ſpeke no more of it at this preſent, but only note this one thinge that our Mynſtrell ſayth, He wyll paye his vowes in the courtes of ẏ Lordes houſe, and in the middes of Ieruſalē. By the courtes of ẏ Lordes houſe, & by Ieruſalem is none other thyng ſignifyed, thā ẏ church of Chriſt, I meane the congregaciō of Sainctes, that is to ſaye, of the faythfull, in whome God dwelleth by his holy Spirite, as S. Paule ſayth. The Temple of God is holy, which ye are. His meanyng is this, loke wher ſo euer the people of god is mooſte gathered togyther, euen there in the thyckeſt of them wyl he ſette forthe the glory of God, as we read of the good Kynge Ioſias. He

wyll

What is ſignifyed by the courtes of ẏ Lordes hous, and by Ieruſalem.

i. Cor. iii. vi

ii. Cor. vi.

iiii.Re.xxiii
ii.pa.xxxiii
Would god that all kynges woulde do this.

wyll ſeake all meanes poſſible, that all thynges in his Realme ſhalbe ordered accordyng to yͤ law of God, & that no vice ſhal reygne among his people, nether Idolatry, nor ſwearynge, nor diſobedience, nor whoredome, nor manſlaughter, nor ſtealynge, nor bearynge falſe wytnes, nor ony other vice, that is prohibited by the holy ſcripture. And that thys thynge maye the more fortunately come to paſſe, Dauid hym ſelfe, in as muche as he is kyng and excelleth all other in dignite, wyl alſo farre excell & paſſe all his ſubiectes in vertue & godlynes. He wyll be vnto them an example & ſpectacle of all goodnes. He wyll lyke vnto as great lyghte ſhyne before hys people in godly conuerſacion. The boke of the lawe of the Lorde ſhall neuer departe from hym. He wyll read & meditate in it daye & nyght. He wyll not ſpeake to the corrupte

Phili.ii.
Math.v.
Joſue.i.
Pſal.i.

iudges

iudgementes of other, nor be led w the dotyng fanſys of thoſe peſtilēt flatterers, Trueth wyll we, but he hymſelfe wyll looke vpon the ſcriptures of God wythe all diligence, & & euermore caull vnto God for the aſſiſtence of his mooſt holy ſpirite, that that ſwete comfortoure maye both aſſiſt & comforte hym in all his godly and vertuous enterpryſes, & alſo lead hym into all trueth, & knoledge of Gods mooſt holy wyll. To make an ende, come ther lyfe, or cōmeth ther death, Dauid is fully determned to ſtycke by Gods word, & to ſeke his glory aboue all thynges yea and that not in corners and ſecret places, but openly, that all the worlde maye euidently ſe that Dauid is an earneſte ſetter forthe and an vnfayned promotoure of Goddes glorye, and by that meanes be occaſioned alſo wyth Dauid to honoure, worſhyppe, magnify, laude,

Mark.viii.

Joā.xiiii.xv

Math.x.
Mar.iiii.
Luke.viii.

and

Math.v. and prayſe GOD wyth one mynd and voyce for euermore, as Chriſte ſaythe: Let your lyght ſo ſhyne before menne, that they maye ſe your good workes, and glorifye your father, which is in heauen, to whome wythe his onlye begotten ſonne oure LORDE and omniſufficient ſauiour Jeſus Chriſt, & the holy Ghoſte that mooſt ſwete comfortoure, be all honoure, prayſe and glory for euer and euer. Am̄.

⁂

¶ Gyue the glory to God alone.

I wyll magnifye the, O God my kyng, I wyl prayſe thy name for euer and euer.

Euery day wyll I gyue thãkes vnto the, and prayſe thy name for euer and euer.

Great is ẏ Lord, and marueſlous worthy to be prayſed, ther is no ende of his greatnes.

One generacion ſhall prayſe thy workes vnto another, and declare thy power.

As for me I wyll be talkynge of thy worſhyp, thy glory, thy prayſe, and wonderous workes.

So that men ſhall ſpeake of the myghte of thy marueſlous actes, ⁊ tell of thy greatnes.

The memoriall of thyne abundant kyndenes ſhall be ſhewed, and mē ſhall ſynge of thy righteouſnes.

The LORDE is gracious & mercifull, longe ſufferynge, and of great goodnes.

The LORDE is louynge to euery man, and his mercye is ouer all his worckes.

All thy worckes prayſe the (O LORD) and all thy Saynctes gyue thanckes vnto the.

They ſhew the glory of thy kingdome, and talke of thy power.

That thy power, thy glorye and myghtynes of thy kyngdom might be knowen vnto men.

Thy kigdome is an euerlaſtyng kyngedome, & thy dominion endureth thorowe oute all ages.

The LORDE vpholdeth all ſuche as ſhoulde fall, and lyfteth vppe all thoſe that be downe.

The eyes of all wayte vpon the,

and thou gyueſt them theyr meate
in due ſeaſon.

Thou openeſt thyne hande, and
fylleſt all thynges lyuyng with plẽteouſnes.

The LORDE is ryghteous in all
his wayes, & holy in all his workes.

The LORDE is nye vnto them yͭ
call vpon hym, yea all ſuche as call
vpon hym faythfully.

He fulfylleth the deſyre of them
that feare hym, he heareth theyr cry
and helpeth them.

The LORDE preſerueth all them
yͭ loue hym, but ſcattereth abroad
all the vngodly.

My mouth ſhal ſpeake yͤ prayſe
of the LORDE, and let all fleſhe gyue
thanckes vnto his holy name for euer and euer.

Prayſe the euerlaſtynge.

¶ Imprynted at
London in Botulph lane at the
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by Iohñ Mayler for
Iohñ Gough.
Anno Dñi.
1542.
Cum priuilegio ad imprimendum solum.
Per Septennium.